

Chronology of the Eastern Ganga kings of Orissa.—By BABU MONMOHAN CHAKRAVARTI, M.A., B.L., M.R.A.S., Deputy Magistrate, Bengal.

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These kings belong to an important dynasty which ruled Orissa for more than three centuries. Very little authentic was known about them until my **Introductory.** article on “The two Copperplate Inscriptions of the king Nṛsimha Dēva IV” was read in the meeting of this Society (February, 1891). Since then much additional materials have been published; and their history now rests on surer grounds than the unreliable traditions embodied in the *Mādālā Pāñji*, or the chronicles of the Jagannātha temple.

Nevertheless much confusion still exists specially about their times and years of reign. In the note I, page 133, **Confusion about dates.** of my aforesaid article, I pointed out that the total of regnal years added to the *abhiṣēka* year of Kāmārṇava Dēva (the successor of Cōraṅga) considerably exceeded the Çaka years of the inscriptions, when it should have agreed with them. Then again, while discussing the article of Babu Nagendra Nath Vasu on “The Copperplate Inscription of Nṛsimha Dēva II” [see Proceedings of this Society, November, 1897], I once more drew attention to this confusion and hoped for some solution of it. As this confusion has been hampering the discussion of all historical events of the Ganga-vaṃça rule, I have gathered together in this article all the facts known to me bearing upon the subject, and have attempted to cut a way through the confused tangles of inscriptional and other records.

The inscriptions which I edited in 1891 [published in the Journal As. Soc. Ben., Vol. LXIV (1895), pp. 128-154,] still give the most complete list of **The materials.** the Ganga-vaṃça kings, and have, therefore, been made the basis of this article. These copperplates will be briefly referred to as “The Puri Copperplates.” The informations given by these copperplates have been checked and supplemented—

(i) By three copperplate inscriptions of Cōraṅga Dēva. They

were first noticed by Mr. Sewell in his "List of Antiquarian Remains in the Madras Presidency, Vol. I"; but were published in full by Dr. Fleet in the *Indian Antiquary*, Vol. XVIII. They will be briefly referred to as "The Vizagapatam Copperplates."

- (ii) By the copperplate inscriptions of the king Nṛsimha Dēva II, briefly, "The Kēndupāṭṇā Copperplates." One of them was edited by Babu Nagendra Nāth Vasu in the *Journal of the Asiatic Society of Bengal*, Vol. LXV (1896), pp. 229-271; and another edited by him in his Bengali serial "The Viçvakōṣa, article Gāṅgēya."
- (iii) By the numerous stone inscriptions at Mukhalingam, Çrikūrmam, and in their neighbourhood. These have been briefly noticed in Dr. Hultzsch's *Epigraphical Report*, Madras, for 1895-6, pp. 14-24, and will be referred to by its numbering. The Çrikūrmam inscriptions were first mentioned in Sewell's List, Vol. I; and seeing their importance for Orissa history, I had most of them copied privately in 1891-2. Later on, in 1897, through the kindness of Dr. Grierson I got a no. of date-extracts from Mr. H. Krishna Sāstri. Recently Mr. Gait, our Anthropological Secretary, has kindly handed over to me for use a no. of date-extracts of the inscriptions at Mukhalingam and elsewhere. Many of these inscriptions are broken or incomplete or occasionally wrong; but taken together they are invaluable for the history of this dynasty.
- (iv) By several stone inscriptions in Orissa.
- (v) By references to Orissa and its kings in the inscriptions of other provinces.
- (vi) By references in the Mahomedan histories.
- (vii) By the *Mādalā Pāñji*, where facts historically probable have been mentioned.

I may briefly explain here the method adopted for calculating the reigns of the kings. Firstly, the Çaka years, or the regnal years, if given with tithis and weekdays (or Saṅkrāntis or eclipses), are verified, and their equivalents in the English calendar arrived at with the help of Professor H. Jacobi's *Tables in the Epigraphia Indica*, Vol. I, pp. 403-460. Next, from these verified dates, those which have regnal years are compared, and the initial years of the kings deduced. As the first year of a king is the last year of his predecessor, this enables us to ascertain the beginning and the end of a king's reign.

Sometimes the verified dates give two or three different years for the initial year ; in which case the initial year given by the majority is accepted as being the most reliable. Of some kings no inscriptions with regnal years have been found, and their periods of reign have been taken or deduced from the figures given in the copperplates. Only one king has got no inscriptions ; for him the copperplate year has been accepted as it fits in with the deduced dates of the preceding and the succeeding kings.

The years thus calculated are compared below with the regnal years. The comparison of the calculated dates with the copperplate figures. as given in the Puri and Kēndupāṭṇā copper-plates :—

1 No.	2 The names of the kings.	3 No. of Inscrip- tions.	4 The last years of the kings as calculated.	5 The years as given in the copper- plates.	6 REMARKS.
1	Cōraganḡa Dēva ...	38	72nd year ...	70	(a) The year is taken from the copper-plates. (b) The year is deduced from the copper-plate figure treated as <i>aṅka</i> . (c) The upper figure is of Kēndupāṭṇā, the lower of Puri.
2	Kāmārṇava Dēva VII	8	(10th ,,)(a)	10	
3	Rāghava ...	...	(15th ,,)(a)	15
4	Rājarāja II	4	21st ,, ...	25	
5	Aniyaṅka <i>alias</i> Anaṅga Bhīma Dēva II.	3	9th ,, ...	10	
6	Rājarāja III	1	(14th ,,)(b)	17	
7	Anaṅga Bhīma Dēva III	3	(28th ,,)(b)	34 (c) <u>33</u>	
8	Nṛsimha Dēva I	1	(27th ,,)(b)	33	
9	Bhānu Dēva I	2	(15th ,,)(b)	18 (c) <u>17</u>	
10	Nṛsimha Dēva II	15	(28th ,,)(b)	34	
11	Bhānu Dēva II	2	23rd ,, ...	24	
12	Nṛsimha Dēva III	13	26th ,, ...	24	
13	Bhānu Dēva III	3	27th ,, ...	26	
14	Nṛsimha Dēva IV	8	Reigning in	24th year.	

It will be seen that the figures in col. 4 generally vary from those in col. 5. *Primā facie*, however, the years which have been deduced from verified dates must be more reliable than the monthless traditional years given in the copperplates.

Reconcilement of their differences. It is possible, however, to reconcile the discrepancies in most cases :—

i. The difference of one year or a little more may be due to the omissions of months : *e.g.*, the differences in Nos. 11, 12, and 13 disappear when their total is made up, which (74) is the same both in cols. 4 and 5 (in col. 4, Çaka 1227/8 to Çaka 1300/1 ; and in col. 5, 24 + 24 + 26).

ii. The difference in No. 1 may be due either to the tradition

sticking to a round figure, or to calculating the regnal year from the *abhiṣēka* year instead of the accession year.

iii. But the principal difference is in Nos. 4 to 10, rising in some cases to 6 years. They can be explained, if the regnal years of the copperplates are taken as *aṅka* years, and not as ordinary years. I am the more inclined to take this view, as I find in the Kēndupāṭṇā copperplates Bhānu Dēva (No. 9) is distinctly credited with a rule of eighteen *aṅkas* [Journ. As. Soc. Beng., Vol. LXV (1896), p. 252 ; plate V. obverse, line 20]. Taken as *aṅka* years, the copperplate figures come to these : 25 (No. 4) = 21 ; 10 (No. 5) = 8 ; 17 (No. 6) = 14 ; 34 (No. 7) = 28 ; 33 (Nos. 8 and 10) = 27 ; 18 (No. 9) = 15. Thus, except in No. 5, all others agree with the deduced years ; and in No. 5, ten may be a mistake for eleven *aṅka*.

The peculiarities of the *aṅka* regnal years are not well-known. So for the convenience of readers they are noted here. The chief special characteristics are :—

The peculiarities of the *aṅka* years.

- (1) 1, and all figures ending in 0 and 6 (except 10) should be omitted.
- (2) The last *aṅka* year of one king and the first *aṅka* year of the succeeding king (*i.e.*, 2) fall in the same year.
- (3) The year begins on the day of *Suniyā*, *simha* (Bhādrapada) *Ṣukla dvādaçī*.

With these general remarks I now proceed to examine the details of each king. All information about dates have been thrown into a tabular form ; and other details which are likely to throw light on the subject have been given below the tables in brief.

The inscriptional dates fall under three classes. A large number, having weekdays, &c., could be verified with Professor Jacobi's tables ; another, group could not be verified, though weekdays, &c., have been given either on account of mistakes or of my own failure ; another group cannot be verified at all for want of weekdays, &c. They have been noted respectively in the remark column as "verified," "irregular," or "unverifiable."

The inscriptions are either in Sanskrit, Tēlugu, or Oṛiyā language, and have been denoted in the number column as such by letters S., T., and O.

When an era year is given, it is always *Çaka*. Its numeral numbers are generally in figures, occasionally in symbolical words, often in both. The *Çaka* figures are generally in Tēlugu inscriptions

Their general details.

followed by the expression *āgunēṇṭi*, or its variants, *āgunēṇḍi*, *gunēṇṭi*, *gunēṇḍi*, *gunēṇḍu*, *nēṇṭi*, *nēṇḍi* and so on. The months are generally zodiacal; where solar, chiefly as the Uttarāyana and Dakṣiṇāyana Saṅkrāntis. The Tithis are generally calculated according to the Sūryya-siddhānta; and the *Pūrṇimānta* scheme is followed preferably to the *amānta*.

The regnal years are always given in figures. They are followed by the technical expression—*yagu ṣrāhi* or *gu ṣrāhi*, or simply *ṣrāhi*, *ṣrā-i* or *ṣrāhini*; and preceded by the words *Pravarddhamāna-vijaya-rājya* (increasingly victorious reign). The word “year” is generally denoted in Ōṛiyā and sometimes in Sanskrit inscriptions by *aṅka*; in the Tēlugu inscriptions by the words *Samvatsara* or its variants.

In the case of Cōraṅga, only a selection of his inscriptions has been given; in the case of other kings, all the inscriptions known have been quoted. Altogether **dates of 101 inscriptions** have been given in the tables [see *supra*, p. 99], besides others referred to in the accounts given below them. These date-extracts, being mostly new, have been quoted in original for reference.

At the end of this article, a **genealogical table** of the entire Gaṅga family has been attached with years of reigns.

I. Cōraṅga.

[Çaka 998 — Çaka 1069.]

Good many inscriptions of this king's time have been found, and reported in the Madras Epigraphical Report for 1895-96. More than one hundred have been found at Mukhalingam, besides two at Çrikūram, and five in their neighbourhood. Of these, the date extracts of 34 are given below; but many of the inscriptions unfortunately cannot be verified:—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
Lan- guage.			
1 S.	Çak-āv(b)dē · nanda · randhra · graha- gaṇaganitē kumbha-saṁsthē dinēçē çuklēpakṣē tri(tr)tiyāyujī Ravija-dinē Rēvatībhē Nṛyugmē lagme(nē), or Çaka 999, Kumbha month, Çu. 3, Saturday = 17th Feb. A.D. 1078.	“Vizagapatam Plates,” Ind. Ant., Vol. XVIII, p. 163; Ep. Ind., Vol. V, App., p. 51, No. 358.	Verified.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
2 S.	Hara-nayana-viyad-gagana-candra-ga- nitē Çak-āvdē(bdē) Mēṣa-māsa- kṣṇ - āṣṭamyām - Āditya - vārē, or Çaka 1003, Mēṣa Kṛ. 8, Sunday = 4th April A.D. 1081.	“Vizagapatam Plates,” Ind. Ant., Vol. XVIII, p. 162; Ep. Ind., Vol. V, App., p. 51, No. 359.	Verified.
3 T.	Çakha(ka)-varuṣāmbulu 10 0(d0)04. Çrīmad-Anantavarmma-dēvara prava- [rddha]m[ā]na - vijaya-rājya - saṁ (*vac)charalu 8 yagu çrāhi-Yuttar- āyana saṁkr[ā]nti, or Çaka 1004, year 8, uttarāyana saṁkrānti.	Ep. Rep., No. 244, of Mukhalingam.	Unverifiable.
4 T.	Çaka-varuṣāmbulu 10 0(d)0 [4] Çrīmad- Anantavarmma-dēvara pravarddham- āna-vijaya-rājya - saṁva[tsaraṁbulu] 8 yagu çrāhi-Yuttarāyana, or Çaka 1004, year 8, Uttarāyana saṁkrānti.	Ep. Rep., No. 246, of Mukhalingam.	Ditto.
5 T.	Sa(ça)kha(ka)-varuṣāmbulu 1015 ... [titles of] Çrī-Cōragamṅga-dēvara ... 19 gu s(ç)rāhiYuttarāyana-mugā- nu, or Çaka 1015, year 19, Uttarā- yana saṁkrānti.	Ep. Rep., No. 392, of Rōṇāṅki.	Ditto.
6 T.	Sakha(ça ka) - varuṣāmbulu 10[1]5 gunēṅṅi Çrī-Cōragamṅga-dēvara 19 gu sra(çrā)hi Yuttarāyana- munā[nḍu], or Çaka 1015, year 19, Uttarāyana saṁkrānti.	Ep. Rep., No. 393, of Rōṇāṅki.	Ditto.
7 T.	Çaka-varuṣāmbulu 1020 nēṅṅi Çrī-mad- Anantavarmma-dēvara pravarddha- māna-vijaya-rājya-saṁvatsaraṁbul[u] [2]3 çrāhi Siṁha-çukl-āṣṭami-yun- Ādi-vāra, or Çaka 1020, year 23, Siṁha Çu. 8, Sunday.	Ep. Rep., No. 167, of Mukhalingam.	Irregular.
8	Çaka-varṣa 10[2]4 nēṅṅi Çrīmad- Anantavarmma-dēva[ra] pravard- dhamāna-vijaya-rājya-saṁvatsara[2]8 nēm[ti] Viṣuva-saṁkrānti, or Çaka 1024, year 28, Viṣuva-saṁkrānti.	Ep. Rep., No. 140, of Mukhalingam.	Unverifiable.
9 S.	Viyad-udadhi-kh-ēm(n)du-gaṇitēṣu Çaka-vatsarēṣu puṅyē-hani, or Çaka 1040.	Vizagapatam Plates, Ind. Ant., Vol. XVIII, p. 166; Ep. Ind., V, App., p. 51, No. 360.	Ditto.
10 S.	Çrīmad-Anantavarmma-dēvara pra- varddhamāna-vijaya - rājya-saṁvatsa (*ra) 44 gu çrāhi Çak-ābdānā [m pra- māṅe] gagana-jala-viyac-caṁdra-gē + + 40 tivra-rasmē[r—]Mārggē bhē .. mavāsyām Sani-dina-yuktē Vyāti- pātē, or Çaka 1040, year 44, Mārga- çirṣa amāvasyā, Saturday, Vyāti-	Ep. Rep., No. 390, of Rāyipāḍu.	Verified.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
Lan- guage.			
11 T.	pāta yōga = 14th December, A.D. 1118. Çaka-varuṣambulu 10 0(d)43 gunēṅṅi Çrīmat-Cōṛagamṅga-dēvara vijaya-rājya-saṁvatsarambulu 45 çrāhi ēdur[ē]ṅṅi Uttarāyaṇa-saṁkrāntti, or Çaka 1043, year 45, Uttarāyaṇa saṅkrānti.	Ep. Rep., No. 234, of Mukhalingam.	Unverifiable.
12 T.	Çaka-varṣa[m]bulu 104[3] agunēṅṅi Çrīmac-Cōṛagamṅga-dēvara pravarddhamāna-vijaya-rājya-saṁvatsarambulu 4[5] çrāhi ēdurēṅṅi Uttarāyaṇa-saṁkrāntti, or Çaka 1043, year 45, Uttarāyaṇa saṅkrānti.	Ep. Rep., No. 173, of Mukhalingam.	Ditto.
13 T.	Sa(ça)ka-varuṣambulu 104[5] gunēṅṅi Çrīmatu-Cōṛagamṅga-dēvara pravarddhamāna-vijaya-rajya-[sa]mva[tsa](*)ra 48 çrāhi Uttarāyaṇa-saṁkrāntti, or Çaka 1045, year 48, Uttarāyaṇa saṅkrānti.	Ep. Rep., No. 221, of Mukhalingam.	Ditto.
14 T.	Çaka-varuṣambulu 1045 gu[nē]ṅṅi Çrīmad-A[nanta]varmma-dēvara pravard(*dha)amāna-vi[ja]ya-rājya saṁ[vatsa](*)ra[4]9 çrā(*hi) rēṁṁdi [Mē]ṣa-saṁkr[ā](*)ntti, or Çaka 1045, year 49, Mēṣa saṅkrānti.	Ep. Rep., No. 177, of Mukhalingam.	Ditto.
15 T.	Çaka-varṣambulu 10[4]5 gunēṅṅi Çrīmac-Cō[ṛagam]ṅga-dēvara pravarddhamāna-vijaya-rājya-saṁvatsa(*)ra 49 gu çrāhi Sōma-grahaṇa, or Çaka 1045, year 49, moon-eclipse. [In Çaka 1045 one moon-eclipse on 9th Margaçira, or 5th November A.D. 1123, a Monday].	Ep. Rep., No. 224, of Mukhalingam.	Ditto.
16 T.	Çrīmad-Anaṁttavarmma-dēvara pravarddhamāna-vijaya-rājya-saṁvatsa(*)ra 49 çrāhi Çak-(*)ābdambulu 1046 gunēṁṁdi Uttarāyaṇa-saṁkrāntti, or Çaka 1046, year 49, Uttarāyaṇa saṅkrānti.	Ep. Rep., No. 222, of Mukhalingam.	Ditto.
17 T.	Çaka-varuṣambulu 1048 gunēṅṅi Çrīmad-A n a n t a [v a r m m a]-dēvara pravarddhamāna-vijaya-rājya-saṁvatsa(*)ra 53 gu çrāhi Karkkatakā-saṁkr[ā]ntti, or Çaka 1048, year 53, Karkkatakā saṅkrānti.	Ep. Rep., No. 166, of Mukhalingam.	Ditto.
18 T.	Sakha(çaka)-varuṣambulu 1049 agunēṁṁṁdi Çrīmad-Anantavarmma-dēvara pravarddhamāna-vijaya-rājya-saṁvatsa(*)ra 53 s(ç)rāhi mahā-dvā(*da)-	Ep. Rep., No. 143, of Mukhalingam.	Ditto.

MATERIALS.—*Continued.*

No. Lan- guage.	Date-extracts.	References.	REMARKS.
19 T.	si, or Çaka 1049, year 53, mahā-dvā- daçī. Sakha(çaka)-varuṣāmbulu 1049 gunē- ḍu Çri-Sōra[ga]ṅga-dēvara pravard- dhamāna-vijaya-rajya-saṁvatsa(*ra) 53 s(ç)ra(ā)hi Makara-s(ç)ukla 4 yu nēla-saṁkrāntiyu Sōma-vāramu, or Çaka 1049, year 53, Makara saṁkrān- ti, Çu. (?Kṛ.) 4, Monday. [If Makara Kṛ. 4, then it fell in Çaka 1049 on Phālguna saṁkrānti, a Monday, 23rd January, A.D. 1128].	Ep. Rep., No. 144, of Mukhalingam.	Irregular.
20 T.	Çaka-varuṣāmbulu 1050 agunēḍi Çrīma(*c)-Cōragamṅga-dē[v a r a] prava[rddha]māna-vijaya-rājya-saṁ- vatsaramulu 54 çrāhi [Maka]r-āmā- vāsyā[yu] Vyatīpātāna, or Çaka 1050 year 54, Makara amāvasyā, Vyā- tipāta yōga = 23rd December, A.D. 1128, Sunday, [on which day the Vyātipāta yōga fell, according to Sūrya-siddhānta].	Ep. Rep., No. 151, of Mukhalingam.	Verified.
21 T.	Çaka-varuṣāmbulu 1051 ag[u]nē[ṅṭi] Çrīmad-Anaṁtavarmma-dēvara pra- vard(*dh)amāna-vijaya-rājya-saṁ + + + bulu 55 çrāhi Vṛçcika-saṁ- krānttiy[u] Viti[pā]ta, or Çaka 1051, year 55, Vṛçcika saṁkrānti Vyātipāta yōga = 26th October, A.D. 1129 [but the Vyātipāta yōga had passed away 1 gh. 49 pals before the sunrise].	Ep. Rep., No. 156, of Mukhalingam.	Ditto.
22 T.	Çak-ābdambu[lu] 1053 nē[ṭi] Çrīmac- Cōragamṅga-dēvara pravarddhamānā- vijaya-rājya-saṁva[tsa](*ra) 57 gu s(ç)rāhi Vṛçcika-çukla-mahā + + + or Çaka 1053, year 57, Vṛçcika Çu. +.	Ep. Rep., No. 220, of Mukhalingam.	Unverifiable.
23	Çrīmad-Anaṁ[tta]varmma-dēvara pravarddhamāna-vijaya-rājya-saṁ- vatsa(*ra) 5[8] çrāhi Çaka-varuṣāmbu- (lu) 1054 gunēḍi Kanyā-saṁkrāntti, or Çaka 1054, year 58, Kanyā saṁ- krānti.	Ep. Rep., No. 149, of Mukhalingam.	Ditto.
24 T.	Çaka-varuṣāmbulu 1055 agu Çrīmad- Anaṁtavarma-dēvara pravard(*dh)- amāna-vijaya-rājya-saṁhvatsaram- bulu 59 çrāhi Mēṣa kṛṣṇa tra 13 yōda- çiyu Budha-vāramuna, or Çaka 1055, year 59, Mēṣa Kṛ. 13, Wednes- day = 5th April, A.D. 1133, (Pūrṇi- mānta).	My Ms. transcript of Çrīkūrmam (not traceable in Ep. Rep.).	Verified.

MATERIALS.—*Continued.*

No. Lan- guage.	Date-extracts.	References.	REMARKS.
25 T.	Çaka-ābdambulu 1055 gunēṇḍu Çrīmad-Anaṁttavarmma-dēvara pravarddhamāna-vijaya-rājya-saṁvatsa(*ra) 59 çrāhi Kumbha-māsamuna Sūryya-grahaṇa, or Çaka 1055, year 59, Kumbha month, sun-eclipse = 27th January, A.D. 1134, Saturday; [according to Schram's Table A, in Sewell's <i>Indian Calendar</i> , p. 122, the sun-eclipse was annular, and the conjunction took place at 2 hours 24 min. after mean Lanḡā sunrise].	Ep. Rep., No. 185, of Mukhalingam.	Verified.
26 T.	S(Ç)aka-varuṣāmbulu 1055 nēṇṭi Çrīmad-Ana[ṁta]varmma-Çrī-Cōraḡamḡga-dēvara vijaya-rājya-sa[*ṁva]tsa(*ra) 6[0] çrāhi Kanya-kṛṣṇapaṁcamiyu Budha-vāramuna Vyātipāta, or Çaka 1055(6), year 60, Kanyā Kr. 5, Wednesday, Vyātipāta yōga = 10th September, A.D. 1134, [but the Vyātipāta yōga did not fall on that day].	Ep. Rep., No. 395, of Mahēndragiri.	Ditto.
27 T.	Çaka-varuṣāmbulu 10[55]gunēḍu S(Ç)—rīmad-Anaṁ[tava]rmma-dēvara pravarddhamāna-vijaya-rājya-saṁvatsarambulu 5[9] çrāhi ēdurēṇṭi Dhanu[r-mā]sa-çukla-aṣṭamiyu Maṁggala-vā[ra]-munāḍu-Yuttarāyana-saṁkrānti, or çaka 1055(6), year 59, Dhanu month, Çu. 8, uttarāyana-saṁkrānti, Tuesday = 25th December, A.D. 1134.	Ep. Rep., No. 153, of Mukhalingam.	Ditto.
28 T.	Çak-ābdamulu 1056 gunē[ṇṭi] Çrīmad-Anaṁttavarma-dēvara pravarddhamāna-vijaya-rājya-saṁvatsa(*ra) 5 × çrā[*hi] ēdurē[ṇṭi] Dhanu[*r]-māsa-çukla-aṣṭamiyu Maṁggala-vāramunan-Uttarāyana-saṁ[krā]nti, or [the same date as in No. 153], Çaka year 1056.	Ep. Rep., No. 154, of Mukhalingam.	Ditto.
29 T.	Çaka-varuṣāmbulu 1056 gunēṇḍu Çrīmad-Anaṁttavarmma-dēvara pravarddhamāna-vijaya-rājya-saṁvatsarambulu 59 yagu ēdurēṁṭṭi-Yuttarāyana-saṁkrā[nti], [same date as in No. 153.]	Ep. Rep., No. 187, of Mukhalingam.	Ditto.
30 T.	Çaka-varuṣāmbulu 10[5]7 [gunē]ṇṭi Çrīmad-Cōraḡamḡga-dēvara pravarddhamāna-vijaya-rājya-saṁvatsa(*ra) 59 çrāhi ēdur[ēṇṭi] Mēṣa-māsa-	Ep. Rep., No. 219, of Mukhalingam.	Unverifiable

MATERIALS.—*Continued.*

No. Lan- guage.	Date-extracts.	References.	REMARKS
31 T.	muna Makarada , or Çaka 10 5 7(?), year 59, Mēṣa month. Çrīmad-Anantavarmma-dēvara prava- [rddha]māna-vijaya-rājya-saṁva[tsa] (*ra)[6]1 ç[*r]āhi sa(ça)[ka]-varu- ṣaṁbul[u] 105[8] kunēṁṭi Viṣuma- saṁkrānti, or Çaka 1058, year 61, Viṣuva saṁkrānti.	Ep. Rep., No. 193, of Mukhalingam.	Unverifiable.
32 S.	Çāk-āv(b)dēṣu muni-sa(ça)ra-viyac-cha- (ca)ṁdra-gaṇitēṣu Vṛççika-māsa, or Çaka 1059, month Vṛççika.	Vizagapatam Plates, Ind. Ant., XVIII, p. 173.	Ditto.
33 T.	Çaka-varuṣaṁbulu 1060 yagu[nēṅḍu] Çrīma[d-A na]ṁttavarmma-dēvara pravarddhamāna-vijaya-rājya-saṁ- vatsa(*ra) 63 [*çrā]hi Riṣabha[-kr]ṣ [ṇa]-ça(ca)turdasiyu Sōma-vāramuna, or Çaka 1060, year 63, Rṣava Kr. 14, Monday = 9th May, A.D. 1138 (Pūr- ṇimānta).	Ep. Rep., No. 201, of Mukhalingam.	Verified.
34 T.	Çaka-varuṣaṁbulu 1060 nēṅḍu Çri- [*ma]d-Anaṁttavarmma-dēvara pra- varddhamāna-vijaya-rājya - saṁvatsa (*ra)[6]4 çrāhi Uttarā[*ya]na-saṁ- krāṁṭti, or Çaka 1060, year 64, Utta- rāyaṇa saṁkrānti.	Ep. Rep., No. 205, of Mukhalingam.	Unverifiable.
35 T.	Çaku(a)-varuṣaṁbula (u) 1061 agunēḍu Çrīmad - Ana (*ṁ)ttava(*r)mma- dēvara pravarddham[ā]na-vijaya- rāj(*y)a - saṁ(*va)cc(*h)aram(*b)ulu 64 çrāhi Viṣuma-saṁkrānti, or Çaka 1061, year 64, Viṣuva-saṁkrānti.	Ep. Rep., No. 236, of Mukhalingam.	Ditto.
36 T.	Çaka-varuṣaṁbulu 10[6]8 yagu Çrīmad- Anaṁttavarmma-dēvara pravarddha- mā[na]-vijaya-rājya-saṁvatsaraṁ- bulu 72 çrāhi Kumbha-māsamun- amāvāsyayun-Ādi-vāramu Mahā- vyātipāta, or Çaka 1068, year 72, Kumbha month amāvāsyā, Sunday, Mahāvvyātipāta yōga = 2nd Febru- ary, A.D. 1147, [but the Vyātipāta yōga did not fall on that day].	Ep. Rep., No. 387, of Arasavilli.	Verified.
37 T.	Çaka-varuṣaṁbulu 1069 dagunēṅṭi Çrīmad-Anaṁttavarmma-dēvara pra- varddhamāna-vi(*ja)ya-rājya - saṁ- vatsaraṁbulu 72 çrāhi Viṣubha-saṁ- krāṁṭtiyu çukla-tritīyayu Sōma-vāra- munāṅḍu, or Çaka 1069, year 72, Viṣuva saṁkrānti, Çu. 3, Monday.	Ep. Rep., No. 388, of Arasavilli.	Irregular.
38 T.	Çrīmad-Anantavarmma-dēvara pra- varddhamāna-vijaya-rajya-saṁvatsa-	Ep. Rep., No. 182, of Mukhalingam.	Unverifiable.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
Lan- guage.			
	rañbulu 73 çrāhi Çaka-varṣāmbulu 10[6]9 agunēñti Da[kṣiṇā]yana-saṁ- krānti, or Çaka 1069, year 73, Dakṣiṇ- āyana saṅkrānti.		

N.B.—The letters within [] are more or less broken. The letters within () are corrections, and those within (*) are additions.

On examining the 34 inscriptions with regnal years, they are found to fall mostly in two groups:—

First year.

Group No. I. (20 inscriptions):—

Çaka	...	... 1004	= 8th year
"	...	... 1015	= 19th "
"	...	... 1024	= 28th "
"	...	... 1040	= 44th "
"	...	... 1045	= 49th "
"	...	... 1049	= 53rd "
"	...	... 1050	= 54th "
"	...	... 1051	= 55th "
"	...	... 1053	= 57th "
"	...	... 1054	= 58th "
"	...	... 1055	= 59th "
"	...	... 1055 (6)	= 60th "
"	...	... 1060	= 64th "
"	...	... 1068	= 72nd "
"	...	... 1069	= 73rd "

∴ According to this group, Çaka 997 = 1st year.

Group No. II. (10 inscriptions):—

Çaka	...	... 1020	= 23rd year
"	...	... 1045	= 48th "
"	...	... 1046	= 49th "
"	...	... 1056	= 59th "
"	...	... 1058	= 61st "
"	...	... 1060	= 63rd "

Çaka	...	...	1061	= 64th year
„	...	...	1069	= 72nd „

∴ According to this group, Çaka 998 = 1st year.

Besides these, there are three inscriptions according to which the first year would fall in Çaka 999, and one inscription, probably a mistake, according to which the first year would fall in Çaka 996.

The difference of one year between the regnal years of Group I and Group II, may be due to the fact that like añka years those in Group No. I omitted number one. This omission of number one is found also in the inscriptions of the next king Kāmārṇava. Cōraṅga was crowned in Çaka 999; and he is more likely to have come to the throne in Çaka 998, than Çaka 997, as kings naturally would prefer to be crowned on the earliest auspicious day possible. Inscription No. 271 of Dirghāsī [Ep. Rep., p. 18 and Ep. Ind., IV, p. 316, v. 7] shows that in Çaka 997 Rājarāja was living. Calculations from the preceding kings corroborate the conclusion of Group No. II. [see *infra*, p. 109]. For these reasons Çaka 998 would preferably appear to be the first year of Cōraṅga.

The last year is given in No. 172 of Mukhalingam, 73rd year Çaka

Last year. 1069. In Çaka 1070, Kāmārṇava's year 3 began. Consequently taking Çaka 998 as

the first year, Cōraṅga actually ruled till his 72nd year. In Puri and Kēndupāṭṇā plates he is credited with a rule of seventy years. In these plates Kāmārṇava is said to have been crowned in Çaka 1064, month Pauṣa. This cannot literally be correct; as several inscriptions exist with Cōraṅga's regnal years from Çaka 1065 to 1069, while Kāmārṇava's inscriptions with regnal years begin with Çaka 1070 as his 3rd year. The coronation of Kāmārṇava in Çaka 1064 might possibly have been as a regent; for in that year Cōraṅga would have been very old, probably more than eighty, and might have arranged to transfer the active duties of a kingship to his then eldest son Kāmārṇava.

Cōraṅga's father was Rājarāja II of the Eastern Ganga family;

His family. and his mother was Rājasundarī, the daughter of the Cōḷa king, “*Cōḷa-mahi-*

bhuj-ātmajām” (Vizagapatam plates). This Cōḷa king was Vira Rājendra Dēva I, surnamed Parakēçarivarman (A.D. 1052-1070); and thus Cōraṅga became related to the great Cōḷa king Kulōttuṅga Cōḷa I, as his sister's son. The Cōraṅga of the Ganga family is apparently a different person from the Cōraṅga of the Ṭēki plates, described as the son (*priy-ātmjām*) of Kulōttuṅga Cōḷa I [verse 25, l. 50, Ep. Ind., VI, p. 340], who bore the surname Rājarāja and was deputed by his father (in Çaka 1006) to rule the Vēṅgī territory.

Puri and Kēndupāṭṇā copperplates name only three ancestors of Cōṛagaṅga; but the three Vizagapatam plates trace out his genealogy to the reputed founder of the family, including the above three. Consequently the account of the Gaṅga family will be incomplete if these ancestors are omitted. A full genealogical table from the reputed founder Virasimha to the last known Gaṅga king Nṛsimha Dēva IV is annexed at the end of this article. The list of Cōṛagaṅga's ancestors has been compiled from the Vizagapatam plates, and the Nadagam plates of Vajrahasta edited with two tables by Mr. G. V. Rāmamurti in Ep. Ind., Vol. IV, p. 183 ff.

The calculation of dates from Vajrahasta seem to corroborate the conclusion that Çaka 998 was the first year of Cōṛagaṅga. Vajrahasta was crowned in Çaka 960 [v. 8, ll. 34-7, Nadagam plates, pp. 190-1]. He is given 33 years in the Vizagapatam plate dated Çaka 1003, and 30 years in the V. plate dated Çaka 1040. The first figure may be the regnal year, and the second one actual years of rule minus months. Rājarāja is given eight years in all the V. plates, and this figure I take to be the actual year. If in the regnal years, the number one used to be omitted, as appears from the subsequent aṅka years and from the regnal years of Kāmārṇava VII, then—

Çaka	...	...	960 = 2nd regnal year.
Add	...	...	31 (30 years and odd months).
Çaka	...	...	991 = the 33rd year of Vajrahasta, or the 1st year of Rājarāja.
Add	...	...	7
Çaka	...	...	998 = the 8th year of Rājarāja.

∴ Cōṛagaṅga could not have then succeeded to the throne before Çaka 998.

Several queens of Cōṛagaṅga are named in the inscriptions,—Kastūrikāmōdinī, Indirā and Candralēkhā (Puri and Kēndupāṭṇā Plates); Somala Mahādēvī (No. 146), Lakṣmī Dēvī (Nos. 210, 392, and 393), and Prithvī Mahādēvī (No. 211), (in the stone inscriptions); Nos. 203 and 215 of Mukhalingam record grants of certain unnamed queens of his.

He had several sons. The copperplates mention Kāmārṇava, Rāghava, Rājarāja and Aniyaṅkabhīma; in No. 239, one Umāvallabha is said to have been his son.

He had apparently a brother (or brothers), for No. 153 records a grant of his younger brother's wife.

Cōraganga had the family surnames Ananta-Varmman, and

His titles.

Cālukya-ganga, and the special surnames

Gaṅgēçvara and probably Vikrama-Gaṅga.

His *virudas* are given in nearly the same words in No. 149 of Mukhalingam and No. 392 of Rōṇāṅki. They run as follows in Rōṇāṅki:—

“*Samara-mukh-ānēka-ripu-darppa-marddana-bhujā-bala-parākrama parama-māhēs(ç)vara parama-bhaṭṭāraka mahā-rāj-ādhirāja paramēs(ç)vara nava-navati-sahasra-kumjar-ādhīs(ç)vara tri-Kalīṅg-ādhipati* [these two omitted in Mukhalingam] *Gaṅg-ānvay-āvalambana-stambha.*”

The inscriptions show him to be the most famous and powerful king of this dynasty. According to all the

Historical facts.

copperplates he conquered the king of

Utkala. According to Vizagapatam plates, after conquering the Utkala king he replaced him as a feudatory; and he conquered also Vēṅgi.

According to Puri and Kēndupāṭṇā plates, Gaṅgēçvara first destroyed the fortified town of Āramyā or Ānamyā and then defeating on the banks of the Ganges the king of Mandāra, pursued him in his flight. Is the tract Mandāra identifiable with Sirkar Mandāran of Aīn-i Akbari [Vol. II., p. 141], whose headquarters, Garh Mandāran (now known as Bhitargarh, eight miles west of Ārām-bagh) is about fifty miles from the Ganges on the map, and which place was a well-known frontier town in the fourteenth to sixteenth centuries?

By these conquests, Cōraganga extended his kingdom from the Ganges on the north to the river Gautamī (Gōdāvarī) on the south. On the west the frontier was ill-defined. But from inscriptions of the Cēdi kings of Dakṣina-Kōśala he appears to have fought with them, and Ratnadēva is said to have defeated him [Ep. Ind., Vol. I, p. 40, v. 4; Do., p. 47, v. 5]. Ratnadēva flourished about A.D. 1114-1145.

He was evidently in good terms with the Sēna kings of Bengal; in p. of the *vallāla-caritam* of Ānanda Bhaṭṭa, edited by Paṇḍit Hara-prasad Çāstri, Vijaya Sena is specially described as *Cōraganga-sakhaḥ*, a friend of Cōraganga.

He was a good patron of religious works and charities. Under his orders was built the great temple of Jagannātha at Puri. Numerous grants of him, his relatives and his officers have been recorded in the temple of Mukhalingēçvara (Madhukēçvara?) at Mukhalingam, Ganjam District.

Science and letters were cultivated during his rule. No poem of his time has yet come to hand; but the inscriptions show a fair knowledge of Sanskrit literature. Compositions in Telugu were also not neglected.

Science is represented by *Bhāsvatī*, a manual of rules for determining the position of the heavenly bodies, according to *Sūrya-siddhānta*. The work was composed in *Çaka* 1021 (A.D. 1099–1100) by Satānanda, son of *Çaṅkara* and *Sarasvatī*. He was of *Purusōttama* (*i.e.* Puri), and according to the commentators he based his calculations on the meridian of this town.

The extremely long rule of *Cōraṅga* (72nd year) is unprecedented in the annals of Orissa, and, I suppose, stands unique in Indian history too. Presumably he was over ninety at the time of his death.

Traces of his name may still be found in *Churaṅga-sāhi*, a quarter in Puri town; in *Churaṅga pōkhri*, a tank about six miles S. W. of Cuttack town; in *Sāranga-gaṛh*, a fort, the remains of which are still visible on the Madras Trunk Road close to *Bārang* Railway Station; and in the temple of *Gaṅgēçvara*, town *Jājapura*, District Cuttack.

II. *Kāmārṇava* VII:

[1069 *Çaka* — 1078 *Çaka*.]

The following inscriptions of his time are known :—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
1 S.	<i>Vēdartu-vyōma-candra-pramita-Çaka-samā prāpta-kālē dinēçē cāpasthē</i> , or 1064 <i>Çaka</i> , the sun in <i>Dhanu</i> (<i>i.e.</i> , month <i>Dhanu</i>).	Puri C o p . p l a t e s , Jour. As. Soc. Beng., Vol. XLIV, p. 140; Kēnd. C.p., J.A.S.B., XLV, p. 242.	Unverifiable.
2 T.	<i>Çrīmad-Anantavarmma-dēvara pravarddhamāna-vijaya-rājya-samvatsaramulu 3 çrāhi Çaka-varuṣāmulu 10[7]0 agunēm̐ti Dakṣiṇāyana-samkrānti, Çaka 1070, year 3, Dakṣiṇāyana samkrānti.</i>	Ep. Rep., No. 269, of Mukhalingam.	Ditto.
3 T.	<i>Çrīmad-Anantavarmma-dēvara pravarddhamāna - vijaya-rājya - samvatsa(*ra) [3] çrāhi Çaka-varuṣāmbulu... Simha-krita-yuga-pavaramuna, or Çaka [1070], 3rd year, Simha, kṛtāyuga-parvaṁ (?). [Kṛtayuga is said to have begun on 3rd Vaiçākha, and not in Simha, see Alberuni, Vol. II, p. 186.]</i>	Ep. Rep., No. 204, of Mukhalingam.	Ditto.
4 T.	<i>Çaka-varuṣāmbulu 10[70] nēṅti Çrīmatu-Jaṭēs(ç)vara-dē[va]ra pravarddhamāna-vijaya-rājya-[sa]mvat-</i>	Ep. Rep., 1895-6, No. 178, of Mukhalingam.	Ditto.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
5 T.	sarambulu 3 çrāhi Uttarāyana-saṁkr[ā]ṁtti, or Çaka 1070, year 3, Uttarāyana saṁkrānti. Çak-ābdāmbulu 107[1] Çrīma[d-A]nanta[varma]-Madhu-kām[ārṇa]vādēvara pravarddhamāna-vijaya-rājya-saṁvatsara[m]bu(*lu) 4 çrāhi Karkata-[saṁ]krām[ti]yun-Ādi-vāramuua, or Çaka 1071, year 4, Karkatāka saṁkrānti, Sunday = 26th June, A.D. 1149.	Ep. Rep., No. 383, of Çrikūrmam.	Verified.
6 T.	Çak-ābdāmbulu 1074 nēṁḍu Çrīmad-Anaṁtava[rma]-dēvara pravarddhamāna-vijaya-rājya-saṁvatsarambulu 7 çrāhi Viṣubha-saṁkrānti, or Çaka 1074, year 7, Viṣubha saṁkrānti.	Ep. Rep., Nos. 384 and 385, of Çrikūrmam.	Unverifiable.
7 T.	Çak-ābdāmbulu 107+(? 6) nēṁḍu Çrīmad-Anaṁttava[r]mma-dēvara pravarddhamā[na]-vijaya-rājya-saṁvatsa(*ra) 9 çrāhi Viṣuma-saṁkrānti, or Çaka 1076, year 9, Viṣuva saṁkrānti.	Ep. Rep., No. 382, of Çrikūrmam.	Ditto.
8 T.	Çaka-varuṣāmbulu 1077 nēṁṭi Çrīmad-Anantavarmma-dēvara pravarddhamāna-vijaya-rājya-saṁvatsa(*ra) 1[0] çrāhi Uttarāyana-[saṁkrām]tti, or Çaka 1077, year 10, Uttarāyana-saṁkrānti.	Ep. Rep., No. 270, of Mukhalingam.	Ditto.

First year.

From the inscriptions we thus get—

Çaka	...	... 1070.	= 3rd year
"	...	... 1071	= 4th "
"	...	... 1074	= 7th "
"	...	... 1076	= 9th "
"	...	... 1077	= 10th "
∴ Çaka	1068	= 1st year, or if like aṅka year, then	
"	1069	= 2nd aṅka, or 1st year.	

This latter seems more probable, as Cōraganṅa's inscriptions exist up to Çaka 1069, 73rd year (No. 182 of Mukhalingam). The copper-plates give 1064 Çaka as the year of his *abhiṣēka*. Does this mean that in that year he was formally put in charge, Cōraganṅa being too infirm from age?

As no inscriptions of the succeeding king have yet been found, the

Last year. last year of this king cannot be positively ascertained. Taking ten to be his total year according to Puri and Kēndupāṭṇā copperplates, and with 1069 Çaka as his first year, the last year would be 1078 Çaka. This agrees with the calculations of the subsequent reigns.

The Puri and Kēndupāṭṇā copperplates call him Kāmārṇava Dēva; while in one stone inscription of **His titles.** Çrikūrmam he is called Anantavarma-Madhu-Kāmārṇava Dēva (No. 383), and in the other stone inscription he is called simply Anantavarmma Dēva. In No. 178, Çaka 1070 is said to be the 3rd regnal year of one Jaṭēçvara Dēva. Is this another name of Kāmārṇava, or is it the name of another prince who had possibly revolted?

His relationships. Kāmārṇava was the son of Cōraṅga by the queen Kastūrikāmōdinī. Apparently he succeeded Cōraṅga as his eldest son.

III. Rāghava.

[Çaka 1078 — Çaka 1092.]

First and last year. No inscriptions of this king is known. From calculations of the succeeding king Rājarāja II, his last year would be 1092 Çaka. According to Puri and Kēndupāṭṇā copperplates he ruled fifteen years. Calculating backwards from 1092, his first year falls in 1078, the last year of Kāmārṇava. Hence these dates may be *primā facie* accepted.

His relationships. He was son of Cōraṅga by another queen, Indirā, a princess of the *Ravi-kula*. Apparently Kāmārṇava Dēva had died childless.

IV. Rājarāja II.

[Çaka 1092 — Çaka 1112.]

The following inscriptions of his time are known:—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
Lan- guage.			
1 T.	Çaka-varṣāmbulu 109[3] gunēṅṅi Çri-mad-Ananttavarmma-dēvara pravarddhamāna-vijaya-rājya-saṁvatsa(*ra)	Ep. Rep., No. 268, of Mukhalingam.	Unverifiable.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
2 T.	3 çrāhi Dakṣiṇāyana-saṁkrānti, or Çaka 1093, 3rd year, Dakṣiṇāyana-saṁkrānti. Çaka-varṣaṁbulu 109[7] [nēṅṭi] Çri-mad-Anantavarmma-dēvara pravarddhamāna-vijaya-rājya-saṁvat-sara [year omitted] çrāhi Karkāṭaka-kṛṣṇa 5 yu Guru-vāramuna, or Çaka 1097, Karkāṭaka Kr. 5, Thursday = 10th July, A.D. 1175 (Pūrṇimānta).	Ep. Rep., No. 242, of Mukhalingam.	Verified.
3 T.	Çaka-varṣaṁbulu 1109 gu[nēmḍu] Çri-mad-Anaṁ[ta]varmma-dēvara pravarddhamāna vijaya-rājya-saṁvatsa (*ra) 22 gu çrāhi Uttarāyana-saṁt-tiyu Guru-vāramuna, or Çaka 1109, 22nd year, Uttarāyana-saṁkrānti, Thursday.	Ep. Rep., No. 180, of Mukhalingam.	Irregular.
4 T.	Çaka-varṣaṁbulu 1110 gunēmṭṭi Çri-mad-Anaṁttavarmma-dēvara pravarddhamāna-vijaya-rājya-saṁvat-saraṁbulu 23 çrāhi Uttarāyana-saṁkrānttiyu Guru-vāramuna, or Çaka 1110, 23rd year, Uttarāyana saṁkrānti, Thursday; [if a <i>Sāyana</i> saṁkrānti, then it fell on 15th November, A.D. 1188, which was a Thursday].	Ep. Rep., No. 265, of Mukhalingam.	Ditto.

First year.

Thus from the inscriptions, we get:—

Çaka	...	1093	=	3rd (aṅka) or	2nd year
„	...	1109	=	22nd	„ 18th „
„	...	1110	=	23rd	„ 19th „
∴ Çaka		1092	=	first year.	

From the succeeding king's calculations Rāja-rāja's last year would be Çaka 1112. In the Puri and Kēndupāṭṇā copperplates he is credited with a rule of 25 years; which, if taken as aṅka, would agree, 25th aṅka being equal to 21st year. The inscriptions show that the regnal years had become full aṅkas in his time.

Last year.

In the stone inscriptions of Mukhalingam only the title *Anantavarmma Dēva* is mentioned.

He was son of Cōraganga by another princess Candralēkhā (copperplates, Puri and Kēndupāṭṇā). This relationship is corroborated by the Mēghēç-

Relationships.

vara inscription at Bhuvanēçvara. [Its latest readings are by Babu N. N. Vasu, Jour. As. Soc. Bengal, Vol. LXVI, 1897, pp. 11-24; and by Professor Kielhorn, Ep. Indica, Vol. VI, pp. 198-203]. According to this inscription Rājarāja married Suramā, a sister of Svapnēçvara Dēva, the erector of the Mēghēçvara temple (line 10); and in his old age installed in the government his younger brother Aniyaṅka Bhīma (l. 11).

In "the copperplate inscription of Nṛsimha Dēva II," plate leaf III, reverse, l. 13, verse 56, the words "*pragalbha-vayasi*" have been read (transl. "in his early youth"). But from the Mēghēçvara inscription, Rājarāja appears to have come to the throne at least in his middle age. I would therefore prefer to read "*pragalbha-vacasi*." [See my reading, J.A.S.B., 1895, p. 141, note (1)].

V. Aniyaṅka Bhīma or Anaṅga Bhīma Dēva II.

[Çaka 1112 — Çaka 1120.]

Only two inscriptions of this king's time have been found up to date:—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
Lan- guage.			
1 S.	Çrīmad-Aniyaṅka-Bhīma-dēvasya pravarddhamāna-samrājyē catuṣitāt-tamē aṅkē Makara-svėkādaçī(i) Sukra-vārē, or 4th year, Makara Çu. 11, Friday = 15th January, A.D. 1193.	Inscription No. 1 on the south jamb of the porch of the great Temple of Kṛttivāsa at Bhuvanēçvara, lines 2-4.	Verified.
2 S.	Çrīmad-Aniyaṅka-Bhīma-dēvasya pravarddhamāna Puruṣōttama sōmbhā-ṅkē(?) catustinattamē aṅkē, or 4th aṅka.	Ditto, inscription No. 2, lines 1-4. See my note in Proc. As. Soc. Beng., June and July, 1892.	Unverifiable.
3 S.	Between Çaka 1115—1120, or A.D. 1193-4—1198-9.	Mēghēçvara inscription.	

A.D. 1193 or Çaka 1114 = 4th aṅka or 3rd year.

First year. ∴ „ 1112 = 2nd aṅka or 1st year.

From the calculated initial year of the next king, this king's last

Last year. year would appear to be Çaka 1120, making his reign nine years. But the copperplates ascribe to him ten years, which, if aṅkas, would give eight years. This difference, if not due to mistake, is at present inexplicable.

Aniyaṅka Bhīma Dēva has been once mentioned in the copperplates as Anāṅga Bhīma Dēva, and is distinctly mentioned as such in the stone inscription at Cāṭēçvara temple, District Cuttack. [See Jour. As. Soc. Bengal, Vol. LXVII, 1898, Babu N. N. Vasu on "The Cāṭēçvara Inscription," p. 320, l. 7; I have got a pencil rubbing of it on wax cloth].

He was the son of Cōraṅga, and brother of Rājarāja II. He succeeded Rājarāja apparently peacefully [cf. line 7, Cāṭēçvara inscription, p. 320; and Mēghēçvara inscription, l. 11].

He had a Brāhmin minister named Gōvinda [Cāṭēçvara inscription l. 8, p. 321]. During his reign, Rājarāja II's brother-in-law Svapnēçvara Dēva had the temple of Mēghēçvara built. The date of this temple would thus be approximately between Çaka 1115 and 1120, or between A.D. 1193-4 and 1198-9.

VI. Rājarāja III.

[Çaka 1120 — Çaka 1133.]

Only one inscription of this king's time is known:—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
Lan- guage.			
1 T.	Çaka-varṣaṁbulu 11[2]8 gunēṅṅi çri- m a d - Anaiṅttavarmma-dēvara pra- varddhamāna-vijaya-rājya-saṁvatsa- raṁbulu [1]1 çrāhi Kumbha kru[2] Çakra-vāramuna, or Çaka 1128, 11th year, Kumbha Kr. 2, Friday = 6th February, A.D. 1207 (amānta). A little before 602 A.H., June or July A.D., 1205.	Ep. Rep., No. 381, of Çrikūrmaṁ. Tabakāt-i-Nāṣirī, Raverty's transla- tion, pp. 573-4.	Verified. The first Mahome- dan inva- sion of Orissa.

First year. Çaka 1128 = 11th aṅka or 9th year ;
 ∴ „ 1120 = 2nd aṅka or 1st year.

No inscriptions with regnal years have yet been found of the next three kings, till one comes to Nṛsimha Dēva

Last year. II. Falling back upon the years given in the Puri and Kēndupāṭṇā copperplates, I find that if treated as aṅkas, they just fit in, thus :—

Name of the king.	First year. (Çaka).	Last year. (Çaka).	Period of reign.
Rājarāja III	1120	1133	17th aṅka or 14th year
Anaṅga Bhīma III	1133	1160	34th „ 28th „
Nṛsimha Dēva I	1160	1186	33rd „ 27th „
Bhānu Dēva I	1186	1200/1	18th „ 15th „
Nṛsimha Dēva II	1200/1 as deduced from his inscriptions.		

These do not disagree with the inscriptional or other dates attributable to the times of the respective kings.

Rājarāja III was son of Aniyaṅka Bhīma Dēva by his chief queen Bāghalla Dēvi. He is spoken of as “*Rājendra*” in Cātēçvara inscription, l. 9, p. 321.

Relationship.

First Mahomedan invasion.

The first Mahomedan inroad into Orissa took place in his reign.

“Trustworthy persons have related after this manner, that Muḥammad-i-Sherān and Aḥmad-i-Sherān were two brothers, two among the Khalj Amirs in the service of Muḥammad-i-Bakht-yār ; and when the latter led his troops towards the mountains of Kāmṛūd and Tibbat, he had despatched Muḥammad-i-Sherān and his brother, with a portion of his forces, towards Lakhaṅ-or and Jāj-nagar. When the news of these events” [the retreat and death of Muḥammad-i-Bakht-yār] “reached Muḥammad-i-Sherān, he came back from that quarter and returned again to Diw-koṭ” (pp. 573-4).

Orissa was known to Mahomedan historians under the name Jāj-nagar. The inroad of Muḥammad-i-Sherān took place shortly before the assassination of Muḥammad-i-Bakht-yār, in 602 A.H. (p. 513), and just about the time of his departure for Kāmṛūd, which according to Major Raverty, happened towards the close of 601 A.H. (note 4 to p. 560). Hence the approximate time of this inroad, the first Mahomedan invasion of Orissa, would be the close of 601 A.H. or about June or July of A.D. 1205.

copperplates, as anka year [see *supra*, the remarks under Rājarāja III, p. 117].

He was son of Rājarāja III by his Queen Sadguṇa or Maṅkuṇa Dēvī of *Cālukya* race. He is styled “*Tri-*

Relationship. *kaliṅga-nātha*” in Cāṭēçvara inscription, l. 12, p. 321.

He had a Brāhmin minister named Viṣṇu who fought for him with
Historical Facts. “*Tummāṇa-prthvi-patēḥ*” (Cāṭ. ins., ll. 14-5), and with the Yavanas, “*Yavan-āvan-īndu-samarē*” (Do., l. 15). Babu N. N. Vasu reads Tummāṇa as Tumghāṇa, and identifies this with Ṭughril-i-ṭughān Khān [J.A.S.B., XLV, 233-4; XLVII, p. 319]. The identification is open to objections. Firstly, the expression “*Tummāṇa-prthvi-patēḥ*” means “of the king of the Tummāṇa land,” and therefore Tummāṇa cannot be applied to any person. Secondly, the fight with Ṭughān Khān took place on 13th Shawwāl, A.H. 642, or in March 1245 A.D., *i.e.*, six or seven years after Ananga Bhīma Dēva had ceased to rule.

In fact, Tummāṇa land was in the Central Provinces, and has been repeatedly mentioned in the inscriptions of the Cēdi kings [Ep. Ind., Vol. I, pp. 34, 35, 40, 41, 47]. These Cēdi kings being rulers of the adjoining province, Dakṣinakōṣala, were from time to time at war with the kings of Orissa. One of them, Ratna Dēva, is said to have defeated even Cōraṅga. Their position is further indicated by the statement that the fight took place in the groves on the banks of the Bhīmā river at the foot of the Viudhya hills. They, too, apparently invaded Orissa, as fighting on the bank of the sea is also mentioned.

The fight with the Yavanas, mentioned in verse 15, line 15, refers probably to some inroads of Ghīyāṣ-ud-dīn 'Iwaz, the fourth Bengal ruler. Of him Ṭabakāt-i-Nāṣirī says:—

“In short, Ghīyāṣ-ud-dīn 'Iwaz, the Khalj, was a monarch worthy, just, and benevolent. The parts around about the state of Lakhanawaṭī, such as Jāj-nagar, the countries of Bang, Kāmṛūd, and Tirhut, all sent tribute to him.” (pp. 587-8).

Sultān Ghīyāṣ-ud-dīn 'Iwaz was raised to the throne in about 608 A.H.; and the sending of tribute by Jāj-nagar is mentioned before the invasion of Bengal by I-yal-timish in 622 A.H. The invasion of Jāj-nagar to gather tributes thus apparently fell between 608 and 622 A.H., or between A.D. 1211 and 1224. The Mahomedans make inroads very often when the ruler of the country had just ascended the throne, or the defences of the country had been neglected by some civil war. Ananga Bhīma came to the throne in A.D. 1211-2, and the probability is that shortly after this time the Mahomedan inroad was made. This fixes

the anterior limit of the Cātēçvara inscription also. Several years would have elapsed between the minister Viṣṇu's fight with the Yavanas and the finishing of the temple. So, *Circa* 1120 A.D. may be taken as the likely date of the composition of the temple inscription.

Dr. Hoernle published in Plate VI, one gold coin (No. 22), which has got the letters “Çrī ana” and “sa” below them (Samvat), and two figures which I would read “24.” Dr. Hultzsch took “ana” to mean Anantavarmman; but as I pointed out in my letter to Dr. Hoernle, dated 10th July, 1898, “ana” is more likely the abbreviation of a name, as Anan̄ga Bhīma, than an abbreviation of a common title like Anantavarmman. If this view be correct, then No. 22 is applicable only to Anan̄ga Bhīma Dēva III, whose regnal years exceeded 24.

The temples of Mukhalingam or Çrikūrmaṁ do not unfortunately contain any direct inscriptions of this king, but there are some which contain references to him. In No. 307 of Çrikūrmaṁ, dated 1172 Çaka, Pratāpa-vīra-Narasimha Dēva, son of Anan̄ga Bhīma Dēva, was ruling. In No. 349 of Çrikūrmaṁ, dated Çaka 1177, certain lands in Ippili which had been previously granted by the king Anan̄ga Bhīma, were regranted; No. 298 of Çrikūrmaṁ, dated Çaka 1205, mentions a gift of lamp by the wife of one Nṛsimha Bhaṭṭōpādhyāya who was a contemporary of the king Anan̄ga-Bhīma; No. 296 of Çrikūrmaṁ, dated Çaka 1205, mentions another grant of the same lady.

In the *Mādalā Pāñji*, this king is said to have been the most powerful of the whole family, to have built (in one version finished) the temple of Jagannātha, to have surveyed the whole kingdom, and to have made numerous grants. None of these statements has as yet been corroborated by inscriptions.

VIII. Nṛsimha Dēva I.

[Çaka 1160 — Çaka 1186.]

Only one inscription of his time has hitherto been found :—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
1 S. and T.	Çaka-va(*r)ṣaṁbulu 1172 nē[ti] Ma- kara-çukla 13 yu Sōma-vāramuna Pratāpa-vīra-Çrī-Narasimhaya-dēvara- bhujā-varadhanagā, or Çaka 1172,	Ep. Rep., No. 307, of Çrī-kūrmaṁ.	Verified.

MATERIALS.—*Continued.*

No.	Date-extracts.	References	REMARKS.
Language.			
	Makara Çu. 13, Monday = 6th February, A.D. 1251. 6th Zī-ka'dah, A.H. 641, Saturday = 16th April, A.D. 1244.	Ṭabakāt-i-Nāṣirī, Translation by Major Raverty, p. 738.	Fight with Malik Tughril-i-Tughān Khān at Katāsin.
	13th Shawwāl, A.H. 642, Tuesday = 14th March A.D., 1245.	Ditto, pp. 665, 739, 762-3.	The invasion of Bengal by Jāj-nagar forces, and their arrival opposite Lakhaṇawaṭī.
	Between A.H. 644-656 (A.D. 1247-1258).	Ditto, pp. 762-3.	Three battles with Malik Ikhdiyār-ud-din Yūz-bak-i-Tughril Khān.
	"The following year"	Ditto, p. 763.	Invasion and capture of Ūmurdan, the Rāe's capital, by Malik Yūz-bak.

No regnal years being available, the year of reign has been deduced from the figure given in Puri and Kēndupāṭnā Plates, viz., 33, which as anka is equal to 24th year. See remarks under Rājarāja III [*supra* p. 117].

The king was son of Anan̄ga-Bhīma Dēva by his wife Kastūrā Dēvī. In Ep. Rep., No. 307, he is also described as born of the king Anan̄ga-Bhīma.

Relationship. The name is generally written as Narasimha.

The copperplates speak of the king's invasion of Rārhā and Varēndra and the defeat of Yavanas there. This fight with Bengal Mahomedans is corroborated by Ṭabakāt-i-Nāṣirī. I quote the passages in full, as being

the statements of a contemporary, and, in one instance, of an eye-witness:—

“In the year 641 H., the Rāe of Jāj-nagar commenced molesting the Lakhaṇawaṭī territory; and in the month of Shawwāl, 641 H. Malik Tughril-i-Tughān Khān marched towards the Jāj-nagar country, and this servant of the State [Minhāj-i-Sarāj, Jūrjānī] accompanied him on that holy expedition. On reaching Katāsin, which was the boundary of Jāj-nagar [on the side of Lakhaṇawaṭī], on Saturday the 6th of the month of Zi-ka'dah 641 H., Malik Tughril-i-Tughān Khān made his troops mount, and an engagement commenced. The holy-warriors of Islām passed over two ditches, and the Hindū infidels took to flight. So far as they continued in the author's sight, except the fodder which was before their elephants, nothing fell into the hands of the footmen of the army of the Islām, and moreover, Malik Tughril-i-Tughān Khān's commands were that no one should molest the elephants, and for this reason the fierce fire of battle subsided.”

“When the engagement had been kept up until midday the footmen of the Musalmān army—everyone of them—returned [to the camp?] to eat their food, and the Hindūs, in another direction stole through the cane *Jangal*, and took five elephants; and about two hundred foot and fifty horsemen came upon the rear of a portion of the Musalmān army. The Muḥammadans sustained an overthrow, and a great number of these holy warriors attained martyrdom; and Malik Tughril-i-Tughān Khān retired from that place without having effected his object, and returned to Lakhaṇawaṭī.” (p. 738).

“In the same year likewise [642 H.], the Rāe of Jāj-nagar, in order to avenge the plundering of Katāsin, which had taken place the preceding year, as has been already recorded, having turned his face towards Lakhaṇawaṭī territory, on Tuesday, the 13th of the month of Shawwāl, 642 H., the army of infidels of Jāj-nagar, consisting of elephants, and *pāyiks* [foot-men] in great numbers, arrived opposite Lakhaṇawaṭī. Malik Tughril-i-Tughān Khān came out of the city to confront them. The infidel host, on coming beyond the frontier of the Jāj-nagar territory, first took Lakhaṇ-or; and Fakhr-ul-Mulk, Karīm-ud-din, Lāghrī, who was the feudatory of Lakhaṇ-or, with a body of Musalmāns, they made martyrs of, and after that, appeared before the gate of Lakhaṇawaṭī. The second day after that, swift messengers arrived from above [the Do-ābah and Awadh, &c.], and gave information respecting the army of Islām that it was near at hand. Panic now took possession of the infidels, and they decamped.” (pp. 739-40).

This inroad up to Lakhaṇawaṭī is also indicated in the following:—

“The leader of the forces of Jāj-nagar was a person, by name,

Sāban-tar [Sāwantara ?], the son-in-law of the Rāe, who during the time of Malik 'Izz-ud-din Ṭugḥril-i-Ṭugḥhān Kḥhān, had advanced to the bank of the river of Lakhaṇawaṭī, and having shown the greatest audacity, had driven the Musalmān forces as far as the gate [of the city] of Lakhaṇawaṭī." (pp. 762-3).

"In the year 642 H., the infidels of Jāj-nagar appeared before the gate of Lakhaṇawaṭī." (p. 665).

Other fights with a succeeding Bengal ruler also took place during this king's time.

"After he" [Malik Ikhtiyār-ud-dīn Yūz-bak-i-Ṭugḥril Kḥhān] "went to that part, and brought that country" [Lakhaṇawaṭī] "under his jurisdiction, hostility arose between him and the Rāe of Jāj-nagar. The leader of the forces of Jāj-nagar was a person, by name, Sāban-tar" . . . [see above]. In Malik Ṭugḥril Kḥhān-i-Yūz-bak's time, judging from the past, he [the Jāj-nagar leader] manifested great boldness, and fought, and was defeated. Again, another time, Malik Ṭugḥril Kḥhān-i-Yūz-bak fought an engagement with the Rāe of Jāj-nagar, and again came out victorious.

"On a third occasion, Malik Yūz-bak sustained a slight reverse, and a white elephant than which there was no other more valuable in that part, and which was ruttish, got out of his hands in the field of battle, and fell into the hands of the infidels of Jāj-nagar.

"The following year, however, Malik Yūz-bak asked assistance from the court of Delhi, and then marched an army from Lakhaṇawaṭī into the territory of Umurdaṇ, and unexpectedly reached the Rāe's capital, which city they style Ūmurdaṇ. The Rāe of that place retired before Malik Yūz-bak, and the whole of the Rāe's family, dependants, and followers, and his wealth, and elephants, fell into the hands of the Musalmān forces." (p. 763).

Minhāj-i-Sarāj gives the dates of the fights with Malik Ṭugḥril-i-Ṭugḥhān Kḥhān (A.H. 641-2); but gives no dates of the fights with Malik Ṭugḥril Kḥhān-i-Yūz-bak. The latter could not have got Bengal before Malik Tamur Kḥhān-i-kī-rān who died on "Friday, the end of the month of Shawwāl," A.H. 644, or A.D. 1247, March (p. 741); and he must have ceased to rule before the capture of Lakhaṇawaṭī by Malik Tāj-ud-dīn Arsalān Kḥhān Sanjar-i-chast, in 657 A.H. or A.D., 1259, when Malik 'Izz-ud-dīn Balban-i-Yūz-bakī is said to have been the feudatory in charge of Lakhaṇawaṭī (pp. 769-70).

In J.A.S.B., LXV, 1896, pp. 232-4, Babu N. N. Vasu has argued that the "Saban-tar" who led the forces of Jāj-nagar was probably Narasimha Dēva I, and "that Minhāj, by mistake has described the son to be the son-in-law." Now that the fights have been in this

article shewn to have taken place in the time of Nṛsimha Dēva himself he will not, I trust, be identified with his son-in-law, the sātrā (lit. Sāmanta-Rāya).

Nṛsimha Dēva I will be remembered, however, by posterity, as the king under whose orders the great temple of Kaṇārka was built. All the copperplates agree in ascribing to him the erection of the sun Temple at Kōṇākōṇa.

In Çrikūrmam temple no inscription of the king himself has been found. No. 307 records a grant by one Sābasa-malla during this king's reign. In No. 352 is recorded a grant by one Vijayāditya whose father Rājarāja was a minister (*maṁtri*) of this king, Vīra Nṛsimha I; [see Dr. Hultsch, *Ep. Ind.*, Vol. V., p. 33].

Dr. R. G. Bhaṇḍārkar has discovered an Alaṅkāra work, Ēkāvalī, whose author Vidyādhara flourished in the court of a Narasimha Dēva, king of Utkala and Kalinga, (Narasimha II., according to Dr. Bhaṇḍārkar), [Report on Sanskrit MSS., 1887-91, pp. LXV-LXIX]. This king I am inclined to identify with Nṛsimha Dēva I, from the mention in the poem of the poet Harihara and his patron king Arjuna of Mālwa (whose latest known date is 9th September, A.D. 1215), and from Vidyādhara's description of the Utkala king as having humbled the pride of Hammīra, this being a title of the early Sulṭāns of Delhi. [See Thomas, *Chron. Path. kings*, pp. 15, 16, 20, 50, 70, 71, 75, 90, 91, 103, 108, 119, 123, 127, 137; *Ind. Ant.*, Vol. XX., p. 208 *et seq.*; J.A.S.B., Vol. XLIII, p. 108].

[Since writing this, the Ēkāvalī has been printed in the Bombay Sanskrit Series under the editorship of Mr. K. P. Trivedi; and thanks to Dr. Bhaṇḍārkar I have just got a copy of it. In the introductory note (pp. xxxiii—xxxvii), Dr. Bhaṇḍārkar is still inclined to take the king to be Narasimha Dēva II, chiefly from the fact that he is described in the Puri copperplates as “kavi-priyaḥ” (A. IV. 42), and “kavi-kumuda-candrō” (A. V. 3). This identification, however, does not explain the specific mention of the fights with “Hammīra,” “Yavana” and “Çaka” kings in Bengal, (cf. pp. 176, 177, 202, 203, 257, 260, 326). Nṛsimha Dēva II has nowhere been credited with any invasion of Bengal or with any war against the Mahomedans. For a fuller discussion, see Appendix II.]

Ēkāvalī is fortunate enough to have got a commentary named Taraḷā from the great commentator Mallinātha. It has been several times quoted in the *citra-mimāṁsā* and *kuvalayānanda* of Appaya Dikṣita

IX. Bhānu Dēva I.

[Çaka 1186 — Çaka 1200-1].

The following two inscriptions of this king's time are known:—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
1 S.	Çāk-ābdē lōka-ratn-ābani-çaçi-gaṇitē Vṛççikam̐ yāti bhānau çuklē Kamd- darppa-tithyām̐ mmududsali-sacivā (?vo) Bhānu-dēv-ābhivṛddhai, or Çaka 1193, Çu. 5 (?), Vṛççika month, no week-day.	Ep. Rep., No. 351, of Çrikūrmam.	Unverifiable.
2 S.	Çāk-ābdē çaila-ratna-kṣiti-çaçi-gaṇitē Kārttikē çukla-pakṣē Saumyē-vārē daçamyām̐ Vira-Çri-Bhānu-dēva sya, or Çaka 1197, Kārttika Çu. 10, Wednesday = 30th October, A.D. 1275.	Ep. Rep., No. 353, of Çrikūrmam.	Verified.

Regnal years wanting, the year of the Kēndupāṭṇā copperplates has been accepted, *viz.*, 18 aṅkas, equal to **First and Last year.** fifteenth year. The last year of this king is ascertained from the initial year of his successor, as 1200-1 Çaka.

Bhānu Dēva was son of Nṛsimha Dēva I by Sitā Dēvī, daughter of **Relationship.** Mālacandra. He is also called Vira-Bhānu Dēva.

In the copperplates he is said to have given one hundred grants of lands with houses and gardens to good Çrōtriya Brāhmaṇas, written on copperplates.

X. Nṛsimha Dēva II.

[Çaka 1200-1 — Çaka 1227-28].

A considerable number of inscriptions of this king's time has been brought to light:—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
1 T.	Çaka-varuṣāmbulu 1201 gunēm̐ti Pra- tāpa-Vira - Çri - Narasim̐hya - dēvaru (ra ?) pravarddhamāna-vijaya-rājya sam̐vvatsaram̐bulu 3 gu çrāhi Caitra-	Ep. Rep., No. 356, of Çrikūrmam.	Verified.

MATERIALS.—*Continued.*

No. Lan- guage.	Date-extracts.	References.	REMARKS.
2 T.	kri(ṛ)ṣṇa 13 yu Guru-vāramuna, or Çaka 1201, year 3, Caitra Kr. 13. Thursday = 1st March, A.D. 1280 (Pūrṇimānta). Çaka-varuṣāmbulu 1204 gunēmṭi Vira- Narasimhaya-dēvara Vijaya-rājya- samvatsarambulu [7] gu çrāhi Makara-kṛṣṇa 7 yu Guru-vāramunām, or Çaka 1204, year 7, Makara Kr. 7, Thursday = 21st January, A.D. 1283 (amānta).	Ep. Rep., No. 375, of Çrikūrmam.	Verified.
3 T.	Çaka-varuṣāmbulu 1211 gunēmṭi Vira- Çrī-Narasimhaya-dēvaru (ra) vijaya- rājya-samvatsarambulu 14 gu çrāhi Mithuna-çukla 1[3] yu M a m g a l a- vāramuna, or Çaka 1211 (current), year 14 (?12), Mithuna Çu. 13, Tues- day = 13th July, A.D. 1288.	Ep. Rep., No. 297, of Çrikūrmam.	Ditto.
4 S.	Çaka-varuṣāmbulu 1212 nēmṭi Vira-Çrī- Narasimhaya-dēvara vijaya-rājya-sam- vatsarambulu 14 çrāhi Mēṣa-çukla 4 Çukra-vāramuna, (or on another face) Çāka-varṣē ravi- ravi-gaṇitē Mēṣa-çauklyām caturth- yām sō-yām Çukrasya-vārē, or Çaka 1212, year 14, Mēṣa Çu. 4, Fri- day = 14th April, A.D. 1290.	Ep. Rep., No. 272, of Çrikūrmam.	Ditto.
5 T.	Çaka-varuṣāmbulu 1212 gunēmṭi Pratāpa-Vira-Çrī-Narasimhaya-dēvaru (ra) pravarddhamāna-vijaya-rājya- samvatsarambulu 15 gu çrāhi Maka- ra-çukla 10 yu Guru-vāramuna, or Çaka 1212, year 15, Makara Çu. 10, Thursday = 11th January, A.D. 1291.	Ep. Rep., No. 335, of Çrikūrmam.	Ditto.
6 S. & T.	Çaka-varuṣāmbulu 1214 agunēmṭi Pratāpa-Vira-Çrī-Narasimhaya-dēvaru (ra) pravarddhamāna-vijaya-rājya samvatsarambulu 17 agu çrāhi Mār- gaçira-kṛṣṇa 10 yu Çukrē(a)-vāra- muna, (or in words) Çāka-varṣē manu-ravi- gaṇitē Mār-ga-kṛṣṇē daçamyām Çukrē- vārē, or Çaka 1214, year 17, Mār-gaçirṣa Kr. 10, Friday = 5th December, A.D. 1292 (amānta).	Ep. Rep., No. 304, of Çrikūrmam.	Ditto.
7 T.	Çaka-varuṣāmbulu 1215 gunēmṭi Vira- Çrī-Naranarasimhaya-dēvaru (ra), vijaya-rājya-samvatsarambulu [lu] 18 gu çrāhi Riṣava-çukla-paurṇamiyu	Ep. Rep., No. 367, of Çrikūrmam; Ep. Ind., Vol. VI, pp 267-8.	Ditto.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
8 T.	Guru-vāramuna, or Çaka 1215, year 18, R̥ṣava pūrṇimā, Thursday = 21st May, 1293 A.D. Çaka-varuṣāmbulu 1215 gunēṃḍu Çrī-Vīra-Naranārasim̥h y a - r a [v u] t u - dēvaru (ra) pravarddhamāna-vijaya-rājya-Saṃvatsaram̥bulu 18 gu çrāhi [Ā]ṣ[ārha]-çukla 1[3] yu Çukra-varamuna, or Çaka 1215, year 18, Āsārha Çu. 13, Friday, [19th June, A.D. 1293, if Çu. 14].	Ep. Rep., No. 363, of Çrikūrmaṃ.	Irregular.
9 S.	Çaka-nṛpatitah samatitē-ṣṭayā-daç-ōttara-dvādaça-çata-vatsarēṣu Mēṣa-çukla-pañcamyān-Guru-vārē, or Çaka 1218 (current), Mēṣa Çu. 5, Thursday = 21st April A.D. 1295.	The Kēndupāṭṇā copperplates, series 3, the <i>Viçva-kōṣa</i> , article "Gāṅgēya," Vol. V, p. 321 <i>et seq.</i>	Verified.
10 S.	Çapta-daç-ōttara-dvādaça-çata-mitē gata-vati Çaka-vatsarē... Mēṣa-kṛṣṇa-caturdaçyām Sauri-vārē sva-rājyasya dvā-vimçaty-aṅkē, or Çaka 1217, year 22, Mēṣa Kr. 14, Saturday = 14th May, A.D. 1295 (Pūrṇimānta).	The Kēndupāṭṇā copperplates, series 2; the <i>Viçva-kōṣa</i> article "Gāṅgēya," Vol. V, p. 321 <i>et seq.</i>	Ditto.
11 S.	Çapta-daç-ōttara-dvādaça-çata-çakavatsarē Çrī-Vīra-Narasim̥ha-dēvamahīpatih sva-rājyasya-āika-vimçaty-aṅkē-bhulikhyamānē Sim̥ha-çukla-ṣaṣṭhyām Sōma-vārē or Çaka 1217(8), year 21, Sim̥ha Çu. 6, Monday = 6th August, A.D. 1296.	The Kēndupāṭṇā copperplates (series 1), Jour. As. Soc. Bengal, Vol. LXV, 1896, p. 254, lines 16-7 of Plate V, obverse.	Ditto.
12 S. & T.	Çaka-varuṣāmbulu 1219 gunēṃḍu Vīra-Çrī-Narasim̥hya-dē[va]ṣya pravarddhamāna-vijaya-rājya-saṃvatsaram̥bulu, 23 gu çrāhi Karkāṭaka-çukla 5 Guru-vāramuna. (or in words) çāka-varṣē maṇi-çaçiravigē Çrāvanē çukla-pakṣē pañcamyām jīva-vārē, or Çaka 1219, year 23, Karkāṭaka Çu. 5, Thursday = 25th July, A.D. 1297.	Ep. Rep., No. 323, of Çrikūrmaṃ.	Ditto.
13 T.	Vīra-Çrī-Narasim̥hya-dēvara vijaya-rājya-saṃvatsara 33 am̥ka çrāhi Caitra çuddha-paurṇamī ravi-v[ā]rē, or year 33, Caitra pūrṇimā, Sunday.	Ep. Rep., No. 362, of Çrikūrmaṃ.	Irregular.
14 T.	Çaka-varuṣāmbulu 1227 gunēḍu Çrīmad-Ananttavarma-Pratāpa-Vīra-Çrī-Naranārasim̥ha-dēvara pravarddhamāna-vijaya-rājya-saṃhva-(*tsa)ram̥bulu 33, gu çrā-i Viṣamu-saṃkrānti, or Çaka 1227 year 33, Viṣuva saṅkrānti.	Ep. Rep., No. 273, of Çrikūrmaṃ; My Ms. transcript.	Unverifiable.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
15 T.	Vīra-Çrī-Nārasimhya-dēvara vijaya-rājya-saṁvatsarambulu 34 agunnēṁṭi Kārttika-kṛṣṇa 13 Gurū-vārāna, or year 34, Kārttika Kṛ. 13, Thursday. <i>Circa</i> A.H. 678 or 679, <i>i.e.</i> , A.D. 1279 or 1280.	Ep. Rep., No. 292, of Çrikūrmāṁ. Tārīkh-i-Firūz-Shāhī, Elliott's Mahomedan History of India, Vol. III, p. 112.	Irregular. Invasion of Jāj-nagar by Tughril Khān, the Bengal ruler.

	First year.		From the above we get—
Çaka	... 1201- 2	=	3rd aṅka or 2nd year
"	... 1204- 5	=	7th " 5th "
"	... 1211-12	=	14th " 12th "
"	... 1212-13	=	15th " 13th "
"	... 1214-15	=	18th " 15th "
"	... 1216- 7	=	22nd (? 21st) aṅka 18th year (? 17th)
"	1217-8 (not 1217)	=	21st (? 22nd) " 17th " (? 18th)
"	... 1218-19	=	23rd " 19th "

Seven of the inscriptions give the initial year = 1200-1 Çaka.

One copperplate inscription of Kēndupāṭṇā gives the initial year = 1201-2 Çaka, but it makes a mistake of one year in the Çaka year, and therefore presumably also in the aṅka year. One inscription (No. 297) apparently makes mistakes both in the Çaka and aṅka year, if the tithi and week-day given be correct.

The initial year given by the majority of the inscriptions thus falls in Çaka 1200-1.

No regnal year of the succeeding king being known, we have to fall back upon the year assigned by the Puri copperplates, *viz.*, 34, which, as aṅka, is equal to 28th year. This agrees with the initial year of his grandson Nṛsimha Dēva III, as seen below :—

Name of the king.	Initial year (Çaka).	Last year (Çaka).	Year given in the copperplates
Nṛsimha Dēva II	1200-1	1227-28	37th aṅka, or 28th year.
Bhānu Dēva II	1227-8	1249-50	24 years (<i>i.e.</i> 23 years and odd).
Nṛsimha Dēva III	1249-50, as deduced from his inscriptions.		

The Kēndupāṭṇā copperplates, 3 series, end in this king.

Nṛsiṃha Dēva II was son of Bhānu Dēva I by Jākalla Dēvi of *cālukya kula*. He is called also Narasiṃha Dēva, Vira-Narasiṃha Dēva, Vira-Çri or Çri-Vira Narasiṃha Dēva, Pratāpa-Vira-Çri-Narasiṃha Dēva, Vira-Çri or Çri-Vira-Naranārasimha Dēva, Anantavarmma-Pratāpa-Vira-Naranārasimha Dēva. In the Kēndupāṭṇā copperplates he is said to have had *virudas* beginning with “*Caturdaça-bhuvan-ādhipati*,” lord of the fourteen worlds.

The inscription No. 323 of Çrikūrmam records the grant of a minister of his named Garuḍa-Nārāyaṇa Dēva, son of Dōsāditya Dēva.

Inscription No. 290 mentions that Naraharitīrtha, a governor of Kalinga, built a shrine of Yōgānanda Nṛsiṃha in front of the Kūrmēçvara temple (at Çrikūrmam). This officer's name is also mentioned in Nos. 291, 367, and 369 of Çrikūrmam, and in 305 and 311 of 1900 of Simhācalam temple. All these inscriptions have been edited with an interesting introduction by Mr. H. Krishna Sastri in the *Epigraphia Indica*, Vol. VI, pp. 260-8. The inscriptions range from Çaka 1186 to 1215.

Naraharitīrtha's father seems to have been a minister. Narahari was a *cēlā* of Ānandatīrtha, the famous founder of the Dvaita school of philosophy. According to *Narahariya-stōtra* quoted by Mr. H. K. Sastri, the Guru ordered him to go to the Gajapati king and to be a ruler under him; Naraharitīrtha went there and ruled the country for twelve years, the king being an infant. In *Raktākṣi-samvatsara*, or A.D. 1324, he became mahant and died in the year Çrimukha or A.D., 1333. His inscriptions have 1186 Çaka as the earliest date; and he apparently became ruler of Kalinga in the very first year of Bhānu Dēva I, retiring a few years before the death of Narasiṃha Dēva II. His father was probably a minister of Nṛsiṃha Dēva I. The long gap of 31 years between A.D. 1293 and A.D. 1324 is not explained; and therefore the traditional date of 1324 is to be received with caution.

XI. Bhānu Dēva II.

[Çaka 1227-8 — Çaka 1249-50.]

Only two inscriptions of this king's time are as yet known :—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
1 S. & T.	Çaka-varṣam̐bhū(bu)lu 1231 gunēm̐[ṭṭi] Çri-Jaga[nn]ātha-dēvara vijaya-rāja- ya-sam̐[v]atsaram̐bulu [3] gu çrāhi	Ep. Rep., No. 332, of Çrikūrmam; Ep. Ind., V., pp. 35-6.	Irregular.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
Language.			
2 T.	<p>Kanya-çukla 5 yu Guru-vāramuna Çri-vīra-Bānu-dēva-jī[yya]-naṁgāri, (or in words) Çri-Çaka-varṣē çaçi-guṇa- ravigē Cā[çvayuk-çu]kla-pakṣē māsē kaumtēya-tithyām Sura-guru-divasē, or Çaka 1231, Kanyā Çu. 5, Thursday. Çaka-varaçam(ruṣam)bhū(bu)lu 1 2 4 3 gunēmti Karkātaka-çukla-trayōdaçiyu Guru-vāra-munāmdū Çri-Vīr-ādi-Vīra- Çri-Bhānu-dēvaru(ra), or Çaka 1243, Karkātaka Çu. 13, Thursday = 6th August, 1321. About A.H. 722, or 1323 A.D.</p>	<p>Ep. Rep., No. 302, of Çrikūrmam.</p> <p>Ziyā-ud-dīn Bārni, Tārikh-i-Firūz Shāhi, Elliott's Hist. Mah. India, Vol. III, p. 234.</p>	<p>Verified.</p> <p>Invasion of Jāj-nagar by the Prince Ulugh Khān.</p>

No verified regnal years of this king being available, his initial year is taken from the last year of Nṛsimha Dēva II. His last year is the same as the first year of Nṛsimha Dēva III, Çaka 1249-50, deduced from the latter's inscriptions. The intervening period nearly agrees with the year 24 given in the Puri copperplates.

First and last year. He was son of Nṛsimha Dēva II by Cōra Dēvī. He is given a fuller title in No. 302, of Çri-vīrā-di-vīra Çri-Bhānu-dēva.

Relationship and title. The Puri copperplates describe a bloody war of his with one "Gayāsadin." He is apparently the same as Ghīyāṣ-ud-dīn Tughlak, whose son Ulugh Khān having captured Arangal invaded Jāj-nagar. Ziyā-ud-dīn Bārni says (p. 234):—

"The prince then marched towards Jāj-nagar, and there took forty elephants, with which he returned to Tilang. These he sent on to his father."

Is it on the strength of this excursion that Jāj-nagar was included as No. 22 in the list of the 23 provinces to which Ulugh Khān succeeded according to Ibn Batutah? [see his list in note 1 to p. 203, Thomas' Path. Chron.]. Ziyā-ud-dīn Bārni, however, omits Jāj-nagar from his list [Elliot, III, p. 236].

No. 332 of Çrikūrmam shows that Jagannātha Dēva of the Eastern Çālukya family was a feudatory of this king. No. 302 mentions a grant of one Gharadamañi Çrī-rāma-sēnāpati, who is described as the military chief of Kalinga (kaliṅga-rakṣapāla), breaker of Kumēli (kumēli-bham-jam), slayer of Kañcāla (Kañcāla-çiraç-chēdana) reducer of Kōnddu (Kōmddu-marddana), a lion to Gaṅdra-dāmū Kōrama (Gaṅdradāmu-kōrama simhya-maina), and lastly the own servant and minister (amāitya) of Bhānu Dēva. Except Kalinga, none of the other names I am able to identify.

XII. Nṛsimha Dēva III.

[Çaka 1249-50 — Çaka 1274-5.]

The undermentioned inscriptions of this king's reign have come to light :—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
1 T.	Çri-Pratāpa-vīrā-di vīra-N a r a n ā r a - simhya-dēvaru(ra) pravarddhamāna- vijaya-rājya-saṁvatsarambulu 7 çrāhi Simhya-çukla 7 Guruvāra- muna, or year 7, (?4) Simha Çu. 7, Thursday = 1st September, A.D. 1329.	Ep. Rep., No. 337, of Çrikūrmam.	Ditto.
2 S. & O.	Çāk-ābdē çaçi-nētra-vāna-[na]yanē tv- Āṣāḍha-kri(kṛ)ṣṇē tithau s a p t a - myām, (or again below) Prata(ā)pa-Çrī-vīra- Naranārasimṅga-dēvaṁkkara vijaya- rājya-saṁvatsa 4 çrāyini Karkka- ṭaka-kri(r)ṣṇa 7 Kavi-vārē, or Çaka 1252, year 4, month Āṣāḍha, Karkka- ka (?) Kṛ. 7, Friday = 8th June, A.D. 1330 (Pūrṇimānta). Pratāpa-vīra-Çrī-Naranā r a s i m h y a - dēvasya pravarddhamāna-vijaya- rājya-saṁvatsa 7 çrā-i Riṣava-çukla- paurṇamī Sōma-vāramuna, or year 7, Rṣava pūrṇimā, Monday = 11th May, A.D. 1332.	Ep. Rep., No. 331, of Çrikūrmam.	Verified.
3 T.	Çaka-varu(*ṣa)mbulu 1263 gunēṁṭṭī Jyēṣṭha-çukla-pañcamī Guruvāra- munāṁḍu (or in words).	Ep. Rep., No. 314, of Çrikūrmam.	Ditto.
4 S. & T.	Çak-ābdē Rāma-tarkka-çravaṇa-ça ç i - yutē Jyēṣṭha-çuklē capakṣē pañca- myām Jīva-vārē-bhijiti çubha-dinē, or Çaka 1263, Jyēṣṭha Çu. 5, Thursday.	Ep. Rep., No. 345, of Çrikūrmam.	Irregular.

MATERIALS.—*Continued.*

No. Language.	Date-extracts.	References.	REMARKS.
5 S. & T.	<p>Çaka-varṣaṁbulu 1263 gu n ē m ṭ ṭ i Pratāpa-çrī-vīra-Naranāras i m h y a - dēva-vijaya-rājya-saṁvatsaraṁbu l u 18 çrāhini Kumbha(bha)-kṛṣṇa-daça- mī Çukra-vārān, (or in words) Çāk-ābdē rāma-tarkka- dyu-maṇi-parimitē Kumbha- k ṛ ṣ ṇ ē vārē Kāvye ca lagnē-bhijiti, or Çaka 1263, year 18, Kumbha Kṛ. 10, Friday = 1st February, A.D. 1342 (Pūrṇimānta).</p>	Ep. Rep., No. 300, of Çrikūrmam.	Verified.
6 S. & T.	<p>Çaka-varṣaṁbulu 1265 gu n n ē m ṭ ṭ i Jyēṣṭha-çukla dvitīyyayu Ravi-vāra- munāmḍu, (or in words) Bāṇa-tarkk-ākṣi-çaçi- saṁkhyā-gaṇ[ā]n vitē çrēṣṭhē māsi dvitīyyāyām çukla-pakṣē-rkka-vāra- kē, or Çaka 1265, Jyēṣṭha Çu. 2, Sun- day.</p>	Ep. Rep., No. 308, of Çrikūrmam.	Irregular.
7 T	<p>Çaka-varṣaṁbulu 1267 gu n n ē m ṭ ṭ i - Pratāpi-Çrī-vīra-Naranāras i m h y a - dēvaru(ra) pravarddhamāna-vijaya- rājya-saṁvatsaraṁbulu 22 gu çrā- hini Jyēṣṭha-kṛṣṇa-dvitīyyayu Maṁ- gala-vāra-munāmḍu, or Çaka 1267, year 22, Jyēṣṭha Kṛ. 2, Tuesday = 19th April, A.D. 1346 (Pūrṇimānta).</p>	Ep. Rep., No. 358, of Çrikūrmam.	Verified.
8 S.	<p>Çaka-vatsarē muni-ru(r)tur-nnētr- ēndu-saṁkhy-ān vitē māsē çākṣara- sabdītē pratipadē çubhr-āmçu-vārē çubhē Çrīmat Çrī-Narasimhya-dēva- dharanī-nāthasya, or Çaka 1267, Çrā- vana (?) Çu. (?) 1, Monday.</p>	Ep. Rep., No. 344, of Çrikūrmam.	Irregular.
9 T.	<p>Çaka-varuṣaṁbulu 1267 gu n e m ṭ i Pratāpa-vīra-Naranārasimhya - dēva - sya pravarddhamāna-vijaya- r ā j y a - saṁvatsaraṁbulu 23 çrāhi Kumbha çukla-pratipadā Buda(dha)-vārān, or Çaka 1267, year 23, Kumbha Çu. 1, Wednesday.</p>	Ep. Rep., No. 319, of Çrikūrmam.	Ditto.
10 S. & T.	<p>Çāk-ābdē çruti-simḍhu-nētra-dharanī- saṁkhy-ān vitē Mārggakē māsē Maṁ- gala-çukla-pakṣa-divasē ēkādaçi-saṁ- yutē vārē Kāvya-dinē Nṛsimhya- nṛpatē, or Çaka 1271, mārgaçiṛṣa Çu. 11, Friday.</p>	Ep. Rep., No. 309, of Çrikūrmam.	Ditto.
11 T.	<p>Çaka-varuṣaṁbulu 1271 nēṭi Vīr-ādi- vīra-Nara-Nārasimhya-dēva-vijaya - rājya-saṁvatsaraṁbulu 28 gu çrāhi</p>	Ep. Rep., No. 310, of Çrikūrmam.	Ditto.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS:
12 T.	Dhanu-çukla-ēkādaçī Maṅgala-vāramunāṁḍu, Çaka 1271, year 28, Dhanu Çu. 11, Tuesday. Çakha(ka)-varuça m b b u l u 1 2 7 1 kaṁḍḍagunēṁṭi Çri-vīr-ādi-vīra-Naranāra siṁhya-dēva-pravarddhamānavijaya-rājya-saṁvatsa (*ra) 28 çrā-i Mīna-çukla 11 Sauri-vāramun[ā], or Çaka 1271, year 28, Mīna Çu. 11, Saturday = 20th March, A.D. 1350.	Ep. Rep., No. 343, of Çrikūrmam.	Verified.
13 S. & T.	Çaka varuṣāmbulu 1272 gunēṁṭi Çri-vīr-ādi-vīra-Naranārasimhya - d ē v a - pravarddhamāna-vijaya-rājya- s a ṁ - vatsarambu 29 gunēṁṭi Pusa-saṁkrām[ti] saptamiṁ Bhānu-bārān, (or in words) çāk-ābdē ravi-sāgar-ākṣiṁ-sahitē Pauṣē ca māsē tithau saptamyām çukla-[pakṣē] si (? di) tisuna-saitē, or Çaka 1272, year 29, Pauṣa saṅkranti, Çu. 7 Sunday.	Ep. Rep., No. 355, of Çrikūrmam.	Irregular.

First year.

From the above we get—

Çaka 1251-2	=	4th	aṅka or 3rd	year
„ 1253-4	=	7th	„ 5th	„
„ 1263-4	=	18th	„ 15th	„
„ 1266-7	=	22nd	„ 18th	„
„ 1267-8	=	23rd	„ 19th	„
„ 1271-2	=	28th	„ 23rd	„
„ 1272-3	=	29th	„ 24th	„
∴ „ 1249-50	=	1st year.		

The last year will be the first year of his successor, *viz.*, Çaka 1274-5. The copperplate year 24 does not

Last year.

agree with the years of reign thus deduced, 26. But the total of years given in the copperplates to this king, his predecessor and his successor comes out equal to the total of years as deduced from their inscriptions.

He was son of Bhānu Dēva II by the queen Lakṣmī Dēvi. The

Relationships.

Puri copperplates name only one queen of his, Kāmala Dēvi; but in the Çrikūrmam inscriptions, Gaṅgā Dēvi *alias* Gaṅgāmbā or Gaṅgāmbikā (Nos. 308, 309, 343, and 344), and probably Kōmmi-dēvammā (Nos. 310 and 345)

are mentioned as his queens. Is Kōmmidēvammā another name of Kāmala Dēvī? He had a daughter through Kōmmidēvammā named Sitā Dēvī (No. 345), and No. 343 records a grant of this Sitā Dēvī.

No. 324 records a remarkable grant of Vīra-Bhānu-Dēva III, by which he gave to the temple of Çrikūrmam images of Vīra-Narasimha Dēva and Gaṅgāmbikā holding lamps. From this is it to be inferred that Gaṅgāmbikā was the mother of Bhānu Dēva III and not Kāmala Dēvī as stated in the copperplates?

XIII. Bhānu Dēva III.

[Çaka 1274-5 — Çaka 1300-1].

Only three inscriptions of this king's rule have hitherto been found:—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
1 T.	Çaka-varuṣāmbulu 1276 gunēṁṭi Prā-tāpa-vīra-Bānu-dēvara pravard-(*dh)amāna-vijaya-rājya-sam(*va-)tsarambulu 3 Çrā-i Bhādrāpada-çukla-pratipadā Paṇḍita-vāra-muna, or Çaka 1276 (current), year 3, (?) Bhādrapada Çu. 1, Wednesday = 31st July, A.D. 1353.	Ep. Rep., No. 315, of Çrikūrmam.	Verified.
2 S.	Vīra-Çrī-Bhānu-dēvasya pravarddha-māna-vijaya-rājya-tṛtīy-āṅkkē Makarasthē ravau Pauṣē çukla-pratipadi Bhṛgu-vārē, (or in words) Çāk-ābdē ravi-bāna-sāgara-yutē [Pau]ṣ-ā-di-çuklē dīnē, or Çaka 1275, 3rd year, month Makara, Pauṣa Çu. 1, Friday = 27th December, A.D. 1353.	Ep. Rep., No. 324, of Çrikūrmam.	Ditto.
3 S. & T.	Çaka-varuṣāmbulu 1275 gunēṁṭi Mīna-Çukla-pratipadā Sōma-vārān-Çrī-Vīra-Bhānu-dēvara vijaya-rājya-samvatsara 3 aṅka Çrāhini, (or in words) Çara-simdhū-nētra-dharaṇī-samkhy-ānvitē Phālgunē mā sē Mīna-sitē tithau pratipadi Çrī-Candra-vārē çubhē, or Çaka 1275, year 3, month Phālguna (?), Mīna Çu. 1, Monday = 24th February, A.D. 1354. 754 A.H. or A.D. 1353	Ep. Rep., No. 336, of Çrikūrmam. Brigg's <i>Firishta</i> , II, p. 296; <i>l.c.</i> <i>Āin-i-Akbarī</i> , II, p. 219, note 1.	Ditto. Excursion of the Bengal Sultān, Shams-ud-dīn Hājī Ilyās into Jāj-nagar.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
	<i>Circa</i> Çaka 1278 or A.D. 1356-7 ...	Sewell, <i>Vijaya-nagara</i> , p. 300; Sewell, <i>Sketch</i> , p. 105.	Defeat of the Gajapati by Saṅgama, nephew of Bukka I.
	762 A.H. or A.D. 1360-1 ...	<i>Tārīkh-i-Firuz-Shāhī</i> of <i>Shams-i-Sirāj 'Afīf</i> , Elliot's <i>Mah. Hist. Ind.</i> , Vol. III, 312-5; note 4, p. 587, in <i>Tabaqat-i-Nas.</i> (transl., below pp. 591-2).	Invasion of Jāj-nagar by Sultān Fīrūz Shāh of Delhi.

First year.

The above give us—

Çaka 1276 (current), or 1274-5 = 3rd (? 2nd) aṅka or 1st year.

,, 1275 (expired), or 1275-6 = 3rd ,, 2nd ,,

∴ ,, 1274-5 ... = 1st year.

From the initial year of the succeeding king, we get Çaka 1300-1 as the last year of this king. The inter-

Last year.

vening period comes to 27th year against 26 allotted in the copperplates. As noticed under Nṛsimha Dēva III, the total of years in the copperplates for these three kings, *viz.*, 74, is just equal to the number of years intervening between 1227-8 and 1300-1.

He was son of Nṛsimha Dēva III by Kāmala Dēvī. He has

Relationship and Titles.

been variously styled as Çrī-Vīra or Vīra-Çrī-Bhānu Dēva, and Pratāpa-Vīra-Bhānu Dēva.

No. 324, of Çrikūrmaṁ records that the king gave images of Vīra-Narasimha-Dēva and of Gaṅgāmbikā holding lamps, on the 1st day of Pauṣa çukla pakṣa.

Historical Facts.

In A.D. 1353, Hāji Ilyās, the Bengal ruler, apparently hearing of the death of the king, raided into Jāj-nagar for capturing elephants. Later on, Saṅgama, the nephew of Bukka I, of Vijayanagara, is credited with having defeated the Gaja-pati, *i.e.*, the Orissa king. Apparently

a tradition of this conquest was heard by the Portuguese Fernão Nuniz who, in his chronicles written probably in A.D. 1535-7, thus says:—

“By his death one called Bucarão inherited this kingdom, and he conquered many lands which at the time of the destruction of that kingdom remained rebellious, and by him they were taken and turned to his power and lordship; and he took the kingdom of Orya, which is very great; it touches on Bemgalla.” [Sewell's *Vijayanagara*, p. 300].

The great event of Bhānu Dēva's reign was the invasion of Jāj-nagar by the Delhi Sultān Firūz Shāh. A lengthy description of this invasion will be found in *Tārīkh-i-Firūz-Shahī*, of *Shams-i-Sirāj-'Afi*, [Elliot, III, 312-5]. An abstract of it is given in Major Raverty's translation of *Tabākāt-i-Nāsirī*, note 4 to p. 587 (below pp. 591-2). This is quoted here to economise space:—

“On his reaching Jūn-pūr the rains again set in [760 H.]” (? 761 H.), “and he stayed there during the rainy season, and in Zī-Hijjah of that year set out by way of Bihār towards Jāj-nagar, which was at the extremity of the territory of Gaḍhah-Katankah. When the Sultān reached Kaṛah, Malik Kuṭb-ud-dīn, brother of Zaffir Khān was left behind with the troops and the heavy equipage, and he advanced with celerity through Bihār towards Jāj-nāgar.... Having passed the river Mahā-nadrī, Mahān-darī, or Mahān-adri [the river which falls into the Soṇ doubtless is meant] he reached the city or town of Banārsī [*Shams-i-Sarāj* and *Alfi* have Banāras and Budā'-ūnī Bārānī] which is” [*sic* was] “the capital and abode of the Rāe of Jāj-nagar [*Shams-i-Sarāj* has Rāe of Jāj-nagar-ūḍisah]. The Rāe fled towards Taling [Talingānah], and the Sultān not pursuing him [*Firishtah* says pursuing], proceeded to hunt elephants in the vicinity [*Shams-i-Sarāj* says the Sultān remained some time at Banāras, and the Rāe took shelter in one of the islands of *the, or on a, river*]; during which time the Rāe despatched emissaries and sought for peace, sending at the same time three elephants, besides rarities and precious things [*Shams-i-Sarāj* says after his return from Padmāwatī]. Hunting as he went along, the Sultān reached the territory of Rāe Bhānu Dīw [*Shams-i-Sarāj*, Bir Bhān Dīw—*Alfi*, Pir Māhi Dīw—perhaps Bir Māhi] who sent him some elephants He then returned from thence with the object of hunting, came to Padmāwatī, South Bihār probably, which is a part abounding with elephants, captured thirty-three and killed two which could not be secured.... From Padmāwatī Sultān Firūz Shāh returned to Kaṛah in Rajab 762 H.”

XIV. Nṛsimha Dēva IV.

[Çaka 1300-1 — Reiguing in Ç. 1324.]

The following inscriptions of this king's time are known :—

MATERIALS.

No.	Date-extracts.	References.	REMARKS.
1 S. & T.	Çaka-varṣabulu 1301 agunē Narasim- hya-dēva-nṛpatē-stāttiryya k - ā ṅ k ē Ghaṭā-māsē Brahma-dinē..... (Then a g a i n) Vīra...si(*m)hya-dēvasya pravarddhamāna-vijaya-rājya-saṁva- tsara....kē vihanya-mānē Kumbha- çukla-tritīyāyām Guru-vārē, Çaka 1301, year 3, Kumbha Çu. 3, Thursday = 9th February, A.D. 1380.	Ep. Rep., No. 326, of Çrikūrmam.	Verified.
2 S. & T.	Çaka-varaṣāmbulu 1302 agunēti vīra- Çrī-Narasimha-dēvara pravarddhamāna- vijaya-rājya - saṁh(v)atsa- raṁbulu 4, çrāhi Kumbha kṛṣṇa 9 Guru-vārāna, or Çaka 1302(? 3), year 4, Kumbha Kṛ. 9, Thursday.	Ep. Rep., No. 329, of Çrikūrmam; My MS. transcript (copy not having been received).	Irregular.
3 S.	Çaka-nṛpatē-ratītēṣu pañc-ādhi k ē ṣ u trayōdaça-çata-saṁ v a c h c h a r ē ṣ u caturdaça-dh(bhuv)an-ādhipat-ī t y - ādi-virud-ābalī-virājamānaḥ Çrīmān Nṛsimha-dēva-nṛpatēḥ sva-rājyasya aṣṭ-āṅkē abhili khyamānē Caitrē māsi Çuklē pakṣē trayōdaçyām tithau Ravi- vārē, or Çaka 1305 (?), year 8, Caitra Çu. 13, Sunday = 6th March, A.D. 1384.	Puri copper plates (A); J.A.S.B., 1895, p. 149.	Verified.
4 S.	Çaka-nṛpatē-ratītēṣu ṣōdaç-ādhi k ē ṣ u trayōdaça-çata-saṁvatsarēṣu caturd- daça-bhuvan-ādhipat-īty-ādi-virud- āvalī-virājamānaḥ Çrī-vīra-Nrasimha- dēva-nṛpatīḥ(ēḥ) sva-rājyasya dvā- viṁçaty-aṅkē abhili khyamānē Vichā- çukla-ēkādaçyām Maṅgala - v ā r ē, Çaka 1316 (?), Vichā, Çu. 11, Tues- day = A.D. 1395, 23rd November.	Puri Copperplates (B); J.A.S.B., 1895, p. 151.	Ditto.
5 S.	Asmin rājyē trayō-viṁçaty-aṅkē Vichā- dvitīya-kṛṣṇa-saptamī Paṇḍita-vā r ē, or year 23, Vichā 2nd, Kṛ. 7, Tues- day = A.D. 1396, 22nd November.	Puri Copperplates (B); J.A.S.B., 1895, pp. 151-2.	Ditto.
6 O.	Ē çrāhi Mīna-saṁkrānti-kṛṣṇa-ēkādaçi Sani-vārē, or the same year, Mīna Saṅkrānti, Kṛ. 11, Saturday = A.D. 1397, 24th February.	Ditto, p. 152.	Ditto.
7 S.	Vīra-Çrī-Narasimhya - d ē v a m k a r a vijaya-rājya-saṁvatsaraṁbulu 1324 agumnnēmti Puṣya-çukla-paurṇamī	Ep. Rep., No. 299, of Çrikūrmam.	Ditto.

MATERIALS.—*Continued.*

No.	Date-extracts.	References.	REMARKS.
8 S.	Candra-vārā-nanu, or Çaka 1324, Pausa Pūrṇimā, Monday = 7th January, A.D. 1403. Çāk-ābdē ṣaḍa-p + -āgni-dvijapari-(ti) gaṇitē Çaitra-çukla-daçamyām Gurvā-ahē..... Çri-Nṛsimhya-kṣit-īndraḥ, or Çaka 13 + 6 (? 1346), Caitra Çu. 10, Thursday = 29th March, A.D. 1425. Between A.H. 796-802, or between A.D. 1393-1399.	Ep. Rep., No. 279, of Çrikūrmam. Raverty's Tab. Naṣ., footnote 4 to page 587 (below p. 589), [for date of the ruler, see Thomas' Chr. Path., Delhi, p. 320]. Ditto, ditto (below p. 592). Jarrett's Ain-i-Akbari, Vol. II, p 219, and its note 1; Brigg's Firishtah, IV, 178; Tabak. Naṣ., footnote 4 to page 587 (below p. 589).	Verified. The first ruler of the <u>Sharkī</u> dynasty of Jaunpūr compelled Jāj-nagar to pay tribute. Invasion of Jāj-nagar by Bahmanī Sulṭān Fīrūz. Inroad of the Māl-wah Sulṭān Ho-shang into Jāj-nagar and his capture of its Rāe.
	815 A.H. or A.D. 1412.		
	825 A.H. or A.D. 1422.		

First year.	From the above inscriptions we get—
Çaka 1301-2	= 3rd anka or 2nd year
„ 1301 (? 1303-4)	= 4th „ 3rd „
„ 1305-6	= 8th „ 6th „
„ 1316 (? 1317-8)	= 22nd „ 18th „
„ (1318-9)	= 23rd „ 19th „
∴ „ 1300 1	= 1st year.

The inscription, No. 299, of Çrikūrmam is dated Çaka 1324. The inscription, No. 279, is unfortunately broken; but if of Çaka 1346, then it would be the latest known date of this dynasty and probably of this king. No regnal years being given, this inscription may possibly belong to a successor.

He was son of Bhānu Dēva III through his queen Hirā Dēvi of *Cālukya Kula*. His name has been variously written as Vīra-Nṛsimha-dēva, Vīra-Ḷrī-Narasimha Dēva, vīra-Ḷrī-Nṛsimha Dēva, and in the copperplates he has been given *virudas* beginning with “caturdaḷa-bhuvan-ādhipati.”

If this is not an oriental hyperbole, the first king of the *Sharkī* dynasty, *Khwājah-i-Jabān*, who ruled Jūnpūr from 796 to 802 A.H., is said to have compelled Lakhaṇawaṭī and Jāj-nagar to pay him tributes. In 815 A.H. Sulṭān Fīrūz of the Bahmanī dynasty entered Jāj-nagar and carried off a number of elephants.

In 825 A.H., Ḥusān-ud-dīn Hoṣhang, the second independent king of Mālwah, made an adventurous raid into Jāj-nagar, which is thus described in the *Āin-i-Akbari*:—

“On one occasion cunningly disguised as a merchant, he set out for Jāj-nagar. The ruler of that country accompanied by a small retinue visited the caravan. Hoṣhang took him prisoner and hastened back. While journeying together, Hoṣhang told him that he had been induced to undertake this expedition in order to procure a supply of elephants, and added that if his people attempted a rescue, the prince’s life should pay the penalty. The prince, therefore, sending for a number of valuable elephants, presented them to him and was set at liberty.”

XV. The Dark Period.

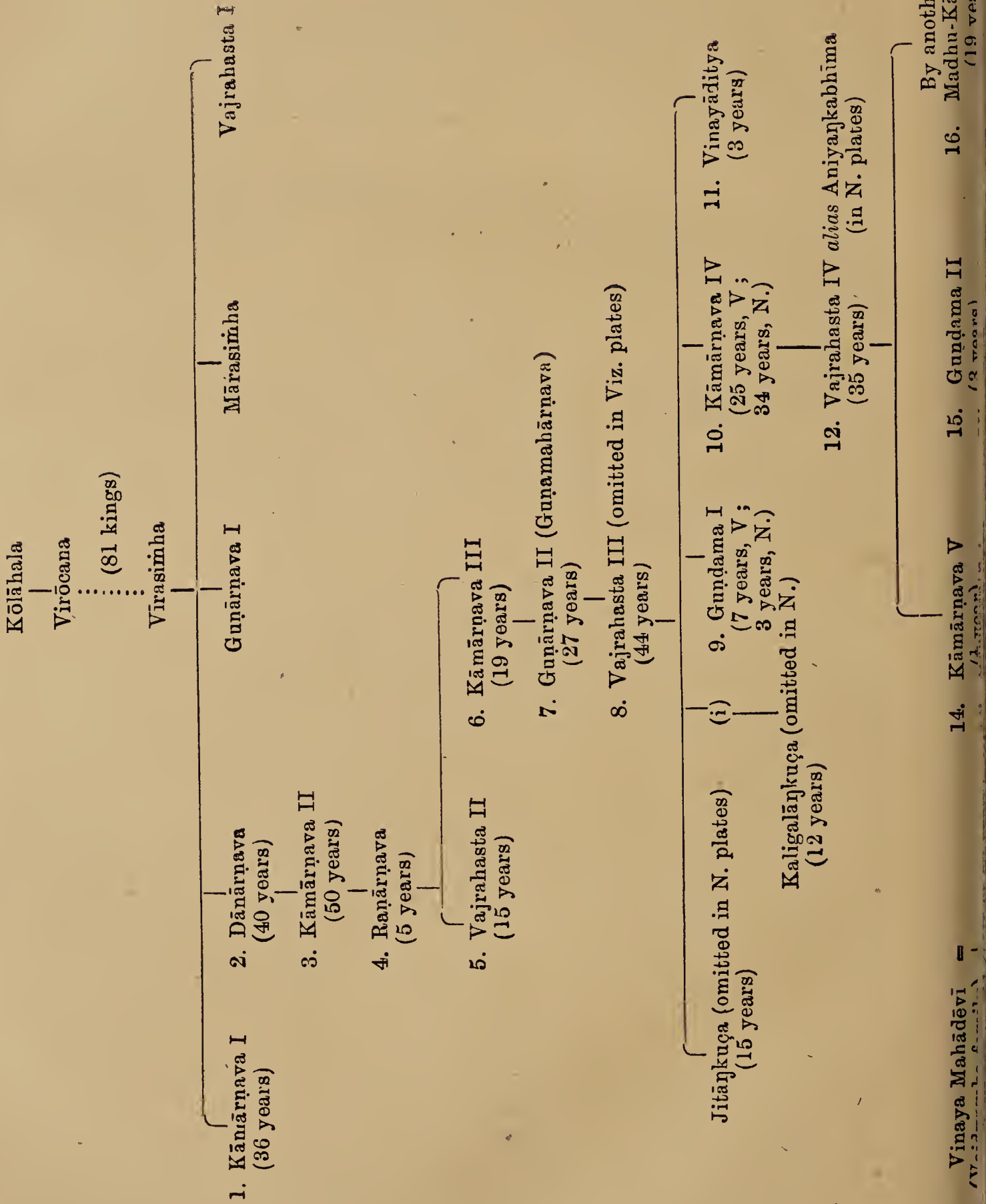
[? Ḷaka 1346 — Ḷaka 1356-7.]

This period has no inscriptions and is thus shrouded in darkness.

? Bhānu Dēva IV. According to the *Mādaḷā Pāñji* or Chronicles of Jagannātha temple, the last king of *Gaṅga-vaṁḷa* was Bhānu Dēva (? IV) surnamed *Akaṭā-Abatā*, and according to one version *Matta*. When he died, his minister Kapilēndra alias Kapilēḷvara Dēva usurped the throne and founded the *Sūryya-vaṁḷa*. His inscriptions show his reign to have begun in Ḷaka 1356-7 or A.D. 1434-5. [See my article on the *Sūryya-vaṁḷa* kings, J.A.S.B., 1900, p. 180 *et seq.*]

Appendix I.

A Genealogical Table of the Eastern Ganga kings.



V., Ç. 1003, V., Ç. 1040.

18. Rājarāja I.
(8 years, Ç. 991-8).

= Rājasundarī
(Cōḷa princess)
an unnamed younger brother

19. Cōraḡaṅga *alias* Gaṅgēçvara
(Ç. 998-1069)

= i. Kastūrikāmōdini = ii. Indirā

= iii. Candralēkhā

= iv. Lakṣmī = v. Prithvī

Ahirāma

Umāvallabha

20. Kāmārṇava VII *alias* Madhu-Kāmārṇava
(Ç. 1069-1078)

21. Rāghava
(Ç. 1078-1092)

22. Rājarāja II = Suramā
(Ç. 1092-1112)

Svapnēçvara

23. Aniyaṅkabhīma *alias* Anayaṅgabhīma II
(brother of No. 22)
(Ç. 1112-1120)
= Bāghalla Dēvī

24. Rājarāja II
(Ç. 1120-1133)

= Sadguṇa or Maṅkuṇa

25. Anayaṅgabhīma Dēva
(Ç. 1133-1160)

= Kasturā Dēvī

= Mālacandra

26. Nṛsimha Dēva I
(Ç. 1160-86)

= Sitā Dēvī

27. Vīra Bhānu Dēva I
(Ç. 1186-1200-1)

= Jākalla Dēvī
(Cālukya family)

28. Nṛsimha *alias* Nara-nārasimha Dēva II
(Ç. 1200-1-1227-8)

= Cōḡa Dēvī

29. Vīra Bhānu Dēva II
(Ç. 1227-8-1249-50)

= Lakṣmī Dēvī

30. Nṛsimha *alias* Naranārasimha
(Ç. 1249-50-1274-5)

= i. Kāmala Dēvī
ii. Gaṅgā Dēvī
iii. Kōmmi Dēvī

31. Vīra Bhānu Dēva III
(Ç. 1274-5-1300-1)

= Sitā Dēvī
Hirā Dēvī

32. Nṛsimha Dēva IV
(reigning in Ç. 1324,
and probably in Ç. 1346)

APPENDIX II.

THE DATE OF ĒKĀVALĪ.

The Ēkāvalī was first described at length in Dr. Bhaṇḍārkar's Report on the Search for Sanskrit MSS. in the Bombay Presidency during the years 1887-1891, pages lxx.-lxxi. Last year (1903) it was printed in the Bombay Sanskrit series, as No. 63, under the editorship of Mr. Kamalāçaṅkara Prāṇaçaṅkara Trivedī, with an introduction, Mallinātha's *Ṭikā Taralā*, lengthy notes in English, and several indices, making up a fairly big volume of 780 pages.

The Ēkāvalī is divided into eight *Unmēṣas* or openings (*i.e.*, chapters). The Text consists of *kārikās* or the rules of Poetic art (in verse), and *Vṛttis* or comments (in prose), with *udāharāṇas* or examples (in verse). Most of these *udāharāṇas* are the author's own, composed in praise of the king Nrsimha Dēva, as the author himself says in *kārikā* 7 of the 1st Chapter (p. 15). I say 'most' advisedly, and not 'all' as Mr. Trivedī says (Introd. p., xii), as will appear from the following analysis of the *udāharāṇas*:

<i>Unmēṣas.</i>	Total	Examples.	Examples in praise of Nrsimha Dēva
I. ...	3	...	1
II. ...	18	...	12
III. ...	59	...	34
IV. ...	19	...	19
V. ...	3	...	0
VI. ...	54	...	50
VII. ...	11	...	8
VIII. ...	197	...	190
Total ...	364	...	314.

Ēkāvalī's date is discussed in Dr. Bhaṇḍārkar's "report," p. lxvi.

Its date. *et seq.*, and his supplementary note in the Introduction to the Ēkāvalī, pp. xxxiii-xxxvii; and this is practically followed by Mr. Trivedī in his own Introduction, pp. xvi-xxiii.

Having been quoted in Singabhupāla's *Rasārṇavasudhākara* and commented upon by Mallinātha, both of the latter half of the 14th century, Ēkāvalī cannot be put later than that century. The verses in praise of Nrsimha Dēva, king

Depends upon the identification of the panegyrised king.

of Utkala and Kalinga, can therefore reasonably apply only to Nṛsimha Dēva I (Çaka 1160–1186), or to Nṛsimha Dēva II (Çaka 1200-1—1227-8).

Both Dr. Bhaṇḍārkar and Mr. Trivedī identify the panegyrised king with Nṛsimha Dēva II, mainly on the

The Reasons for identifying him with Nṛsimha Dēva II.

following grounds:—

Firstly, Ēkāvalī refers to certain “Hammīra,” in *Hammīra-kṣitipāla-cētaśi* (p. 176), *vikṣya Hammīram* (p. 177), *Hammīra-māna-mardana* (pp. 257, 260). This Hammīra whose pride is humbled is identified with the Cōhāna prince of Çākambharī (A.D. 1283–1301) [*vide* “Report,” pp. lxvii–viii; *Introd.*, p. xxiii].

Secondly, in *kārikā* 11 (p. 19), the poet Harihara is said to have got amazing wealth from Arjuna (the king of Malwa). The latest known date of this Paramāra prince is 9th September A.D. 1215, and Harihara thus “flourished during the early decades of the 13th century” [“Report,” p. lxvi; *Introd.*, p. xxi]. A sufficiently long time should be allowed to pass the news on from Malwa to Orissa, and the later the date the better.

Thirdly, in the copperplate Inscriptions of Nṛsimha Dēva IV, Nṛsimha Dēva II is described as *kavi-priyaḥ*, and *kavi-kumuda-candraḥ*, epithets given him probably for patronising poets like Vidyādhara. A somewhat similar expression, I find, is applied to the Ēkāvalī’s Nṛsimha, *Kavi-kula-kumuda-vyūha-nakṣatra-nāthaḥ* (p. 160).

To these I would add one more ground, seemingly the strongest, deduced from the date of Mahima Bhaṭṭa, whom Vidyādhara criticises in p. 32, and apparently follows in pp., 173–177. Mahima Bhaṭṭa’s date is not yet ascertained, and his Alaṅkāra work *vyakti-vivēka* is not yet published. But from certain passages in the *Sāhitya-darpaṇa*, he would seem to be not earlier than Candraçēkhara, who composed a stanza in praise of Bhānu Dēva (presumably I). The passages in the *Sāhitya-darpaṇa* run as follows:—

While criticising the opinion in the *Vyakti-viveka* that from inference (*anumāna*) one is capable of perceiving the suggested meanings of sentiments (*Kārikā* 270), Viçvanātha goes on to say in the last part of his *Vṛtti*—

“Regarding the verse beginning with ‘by his forts impassable &c,’ the allegation of Mahima Bhaṭṭa that no second meaning exists in it,—that is verily an elephantine wink to deny what is established by (actual) perception.”

This verse is of Candraçēkhara, father of Viçvanātha, and is quoted in the latter’s *Vṛtti* to *kārikās* 25, and 257, with the following comments.—

“By his forts impassable in battle, excelling Cupid by his splendour, waited upon by prosperous kings, venerable, surrounded on all sides by nobles, not (even) looking at the Kṣattriya chiefs (so high he is), with deep devotion to him whose father-in-law is the Mountain (Çiva), holding the earth in possession, with a form adorned with dignity, shines (the king) the beloved of Umā.” [The other meaning is in connection with Çiva].

Comments on this in the *Vṛtti* to *Kār.* 25 :—

“In this case (the words) “the beloved of Umā” being applied by denotation to the queen named Umā and her beloved the king Bhānudēva, are to be understood as applicable by suggestion to the beloved of Gaurī (Çiva).”

Again in the *Vṛtti* to *Kār.* 257 :—

“Here in this case, lest the description of the king Bhānudēva the beloved of the queen named Umā, may not (apparently) be connected with the description of (Çiva) the beloved of Pārvati, as indicated in the second meaning, what is hinted at is that Bhānudēva and Īçvara stand to each other as the compared (*upamāna*) with what it is compared to (*upamēya*). Hence here (this) Umā-beloved (Bhānudēva) is like (that) Umā-beloved (Çiva), that is, the suggested sense is a figure of speech—the figure of speech of simile.”

According to Viçvanātha, therefore, the above stanza of his father was made in praise of the king Bhānu Dēva (presumably I), and therefore Mahima Bhaṭṭa who criticised the same cannot be put earlier. As Vidyādhara refers to Mahima Bhaṭṭa he cannot be earlier than this Bhānu Dēva, and the Nṛsimha Dēva he eulogises was presumably Bhānu Dēva's son Nṛsimha Dēva II.

These arguments are, however, open to several objections which may be mentioned here *seratim*.

Objections.

The strongest objection is that in the Ekāvalī the king Nṛsimha Dēva is described to have fought with the Mahomedans, and to have fought in Bengal on the banks of the Ganges. The battles with the Mahomedans are indicated in the examples having the words,—*Yavan-āvani-vallabha* [p. 202], *Çak-ādhiçvara* [p. 326] and *Hammīra*. The title *Hammīra* should preferably be taken as that of the Mahomedans, having been in coins and inscriptions specially applied to the early Mahomedan rulers of India and Ghazni [see references, supra p. 124, and *Cat., Ind. Mus. Coins, Part I, pp. 2-36*]. This title had begun to be used before A.D. 1187 [*Ind. Ant. Vol. xv, p. 11*] and continued to be used by the Sultans of Delhi till the time of Balban [A.D. 1265-1287]. Then again, the fight with the Bengalis, *Baṅga-saṅgara-sīmani* [p. 203], and the reference to the waves of the Ganges, *Gaṅgā-taraṅga-*

dhavalāni [p. 136] apparently speak of Nṛsimha's fight with the Bengal Viceroys of the Delhi Sultans.

Not a single record has yet been found in which Nṛsimha Dēva II. is credited with any war against the Mahomedans, or with any invasion of Bengal; on the other hand the most prominent historical fact regarding Nṛsimha Dēva I. is that his army invaded Bengal up to Gaura, and fought several times successfully with the Bengal Mahomedans.

Secondly, Nṛsimha Dēva I. ruled from A.D. 1238-1264; so the latter part of his rule is fairly well removed from the time of the poet Harihara and the king Arjuna to permit the story of Arjuna's liberal gifts to pass on from Malwa to Orissa. Furthermore, the copper-plate epithets of Nṛsimha Dēva II. being vague and merely complimentary can hardly be relied upon; the Sanskrit poets in their *praçastis* generally without discrimination pile one epithet upon the other in praise of their patrons.

Thirdly, the deduction from the date of Mahima Bhaṭṭa and his *vyakti-vivēka* would be almost unassailable if it can be shown beyond doubt that the criticism on Candraçēkhara's stanza was made in the *vyakti-vivēka*, that the stanza referred to Bhānu Dēva I., and that this work Vidyādhara criticised. Otherwise, it is possible to argue that the criticism of Candraçēkhara's verse was made in a later work, or that Vidyādhara criticised some work of Mahima Bhaṭṭa other than the *vyakti-vivēka*, or that *Umā-vallabha* is some prince different from Bhānu Dēva I. Vidyādhara mentions only the name Mahima Bhaṭṭa and not the work; and so, too, in the para of the *Sāhitya-darpaṇa* as quoted above.

Fourthly, in *Kārikā* 11 [p. 18] the poet Çriharṣa is praised very highly as one who "gained world-wide fame by making the poem." Evidently Vidyādhara knew Çriharṣa's poem well. If so, was the *Ṭikā* on *Naiṣadha-Caritam*, known as *Sāhitya-vidyādhara*, made by him? This *Ṭikā* is certainly older than the Vikrama year 1353 (A.D. 1296) in which year Paṇḍit Cāṇḍu completed his *Ṭikā*, *Naiṣadha-Dīpikā* at Ahmedabad; cf. his verse beginning with—

Ṭikām yady-api sōpapatiracanām vidyādhārō nirmamē,

[see Nirṇaya-sāgara Press Edition, Introd, p. 7,]. From the extracts given at the footnote of the N.P. edition, the comments in *Sāhitya-vidyādhara* would appear to be more or less rhetorical, which would be natural with such an Alaṅkarist as the author of the *Ēkāvalī*.

If this identification holds good, then between the *Ṭika* of Vidyādhara in Orissa and a *Tikā* at Ahmedabad, a sufficiently long time should be allowed, a longer time ordinarily in the case of a *Ṭikā* than in the case of say, an original poem or Alaṅkāra work. If 30 or 35 years be

deemed reasonable, then Vidyādhara's time falls during the rule of Nṛsiṃha Dēva I., and not of Nṛsiṃha Dēva II.

Before concluding this article I may point out that I am not satisfied with the time at, and the locality in which, the *Sāhitya darpaṇa* is said to have been composed. Dr. Weber following Pandit Jaganmohan Çarman in the preface to his edition of *Caṇḍa-kaṇçika*, said that "the *Sāhitya-darpaṇa* was only composed towards the middle of the 15th century in East Bengal on the banks of the Brahmaputra" [Hist. Ind. Lit., p. 231, note 244]. Prof. Macdonell evidently adopts this view [Sans. Lit., App. p. 434].

How far this conclusion is based on facts, and how far on mere traditions I do not know. But the *Sāhitya-darpaṇa* itself does not support it. From the verse and comments quoted above, it is clear that Candraçekhara, father of Viçvanātha, was a contemporary of a Bhānu Dēva; and if of Bhānu Dēva I., then, Viçvanātha lived during the rule of his son, Nṛsiṃha Dēva II. [A.D. 1279-1306], or at the latest during the rule of his grandson Bhānu Dēva II. [A.D. 1306-1328]. In the *vṛtti* to *Kārikā* 266, a Mahomedan king, *Allāpadīna*, is named, which may refer to the Delhi Sultān, 'Alā-ud-dīn Mas'ūd Shāh [A.D. 1241-1246], or to the later and greater king, 'Alā-ud-dīn Muḥammad Shāh [A.D. 1295-1315]. One stanza in praise of a king Nṛsiṃha is quoted in the *vṛtti* to *kār.* 671; but it is not to be found in the *Ēkāvalī*. The other historical allusions are *Suratrāṇa*, or Sultān [*vr.* to *kār.* 686.], *Gauḍ-ēndra* [*vr.* to *kār.* 17], and *Tri-Kaliṅga-bhūmi-tilaka* [*vr.* to *kār.* 258].

From the references above quoted with others to *Kaliṅga* [*vr.* to *kār.* 13, 15, and 17], to *Rāghavānanda* [*vr.* to *kār.* 3 and 120], and to Mahima Bhaṭṭa's *vyakti-vivēka* [*vr.* to *kār.* 2 and 257], Viçvanātha would seem to be an author not of East Bengal, but of Orissa; while his time would be at least not later than the beginning of the 14th century A.D.

Viçvanātha evidently came of a learned family. His great-great-grandfather, Nārāyaṇa, [*vr.* to *kar.* 33], and his grandfather's younger brother Caṇḍidāsa [*vr.* to *kār.* 266, and 60], are described as leading scholars. His father, Candraçekhara, was a minister and a scholar, and has been referred to in nine places, while his poem *Puṣpa-mālā* and Prākṛta work *Bhāṣ-ārṇava* have been specially mentioned. Viçvanātha quotes frequently from his own works (56 times as *mama*), and mentions or quotes from, as his own works, *Kuvalayāçva-caritam*, a Prākṛta poem (2 times), *Candrakalā*, a *nāṭikā* (7 times), *Prabhāvatī-pariṇayam*, a drama (10 times), *Praçasti-ratnavālī*, a work in 16 *bhāṣās* (1 time), and *Rāghavavilāsa*, a *Mahākāvya* (2 times).

In the *Sāhityā-darpana* I have been unable to find out any quotation from or any mention of the *Ēkāvalī*, a fact which may somewhat go in favour of *Ēkāvalī*'s later date. Can *Cōṛagaṅga*'s son *Umāvallabha* be connected in any way with the *Umāvallabha* of *Candraçēkhara*'s stanza? *Mahima Bhaṭṭa* is quoted in *Alaṅkāra-sarvasva* as *vyakti-vivēka-kāra*, and is there quoted as an authority; while *Alaṅkāra-sarvasva-kāra* is quoted in the *Ēkāvalī* as an authority. A fairly long time should therefore be allowed between *Mahima Bhaṭṭa* and *Vidyādhara*, a fact which lends some support to the identification of *Candraçēkhara*'s *Umāvallabha*, *Cōṛagaṅga*'s son.